

SWAMI RAM TIRTHA

HIS LIFE AND TEACHINGS

VOL. II

GANESH & CO.
PUBLISHERS, MADRAS

SWAMI RAM TIRTHA

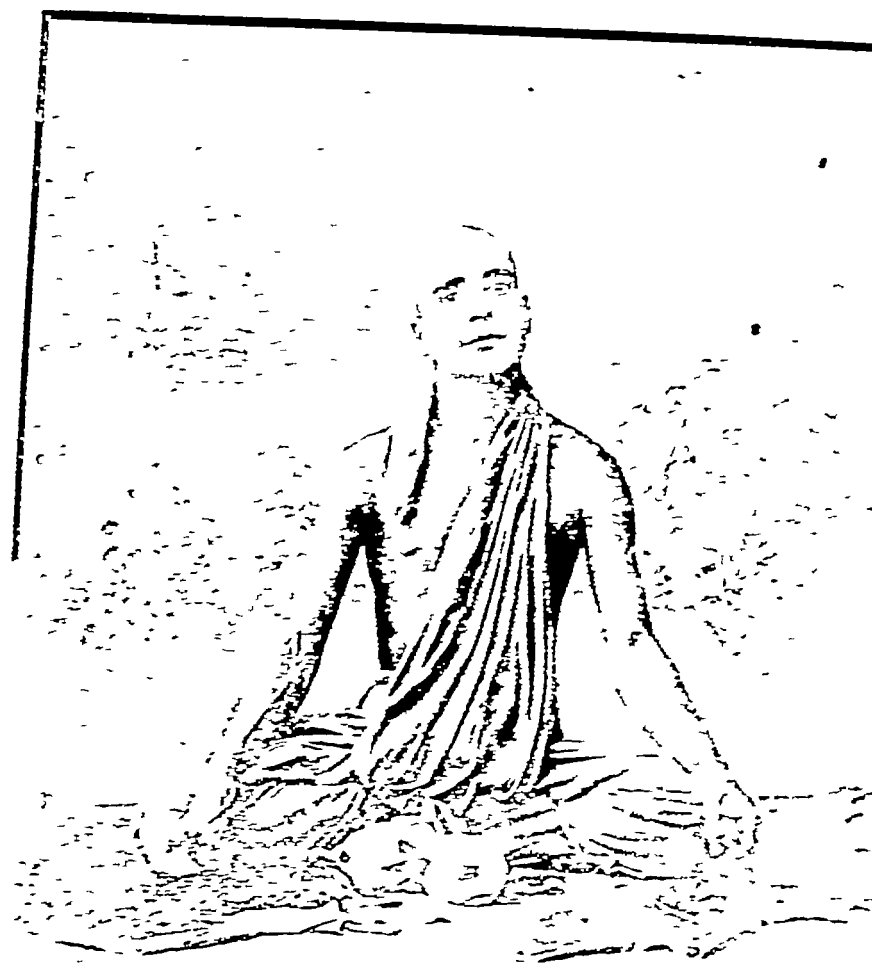
Swami Ram Tirtha, M A.

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PUBLISHERS' NOTE.

The writings of Swami Ram Tirtha breathe the true spirit of Vedanta and are marked by an originality, freedom from conventionality and individuality of presentation that give them a force all their own. When the present publishers issued a few years ago a volume of his lectures, they had no idea of the kind of welcome which it was destined to receive at the hands of the public. Encouraged by the popularity the book has achieved, which is evident from the fact that it has already run many editions and actuated by the desire to spread the teachings of Swami Ram Thirtha, the publishers have now issued a Companion Volume to that already before the public.

THIRD EDITION

REVISED AND ENLARGED.

SWAMI RAM TIRTHA

HIS LIFE AND TEACHINGS VOL. I WITH
TWO OF HIS PORTRAITS 412 PAGES

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The Hindustan Review writes —The present edition, which has been carefully revised and considerably enlarged, collects for the first time some of the Swami's most characteristic writings which enhance the value of an already excellent book. The get-up does credit to the resources of the publishing firm of Messrs Ganesh & Co., Madras.

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SAYINGS OF RAMA

Oh ! the rocks of the white stone quarry and
I are one,
The dump of the marble dust and I are one,
The crystal snows of the diamond peaks and
I are one,
The dimples on the face of the sea and I are one,
The rolling hair of the thundering stream and
I are one,
The mincing steps of the mountain breeze and
I are one,
The blooming rose of the maiden's cheeks and
I are one,
The twinkling eyes of the heavenly orbs and
I are one,
I, these and all are one.

Sun, Sun, Sun.

Om ! Om !

So-Am-I

RAM



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THE SACRED SYLLABLE OM

Lecture delivered on December 22, 1902.

THE other day a few words were spoken on the sacred mantram OM, and it was also explained that the subject could not be exhausted in seven or eight lessons. Volumes have been written in the Sanskrit language and are still being written to-day on this sacred syllable. In fact, all the Vedas, all Vedanta, all the sacred scriptures of the Hindus are contained in this syllable OM.

There are many different sects in India, but all the sects pay their heartfelt homage to OM. The Hebrews, the Mahomedans, the Christians, all of them when praying end their prayers with 'Amen.' Mahomedans also do that, although they do not pronounce the word as 'Amen' but 'Ahmeen.'

In your ordinary prayers what part does 'Amen' play? It comes in at a place where all speech stops, where all talk terminates, at a point where the soul

melts into divinity You go on pouring for the language of the heart until that point is reached where the whole being is about to be melted into divinity. Where the ineffable, the unspeakable, the inexpressible is reached, there is Amen Then what is Amen? It is OM, nothing else. In all your sacred prayers Amen or Ahmeen occupies a place that exactly satisfies the meaning of the word Vedanta or 'end of speech' and very nearly represents the essence of Vedanta, that is OM.

The literal meaning of Vedanta is the end of knowledge, the end of speech ; a point where all speech, all thought stops, and among the Hindus the whole of Vedanta is represented by OM The meaning in which that word is used in the Vedas will now be brought to your notice OM A-U-M

The Tantrics explain OM in their own way. The Shaivas have their own way, the Vaishnavas have their own interpretation, and all other Hindu sects have their peculiar explanation, but the interpretation that is about to be given is universal, it is to be given at the very fountain-head of the Vedanta.

OM consists of A, U, M. The sound A in accordance with the teachings of Vedanta represents the so-called material universe, the solid-seeming world, the world of gross senses, all that is observed in your wakeful state.

All the experiences of dreamland are represented by U (oo). The observer as well as the things observed, both the subject and the object of the

dreaming state are denoted by the sound U The psychic or astral plane, the world of spirits and all the heavens and hells are signified by U

M represents all the unknown, the deep sleep state, and even in your wakeful state all that is unknown, all that is beyond comprehension of the intellect. Thus OM or A-U-M covers all the threefold experience of man, stands for all the phenomenal worlds. There is in A-U-M the common principle called Amatra, that which signifies the imperishable, immutable noumenon or The Thing In Itself running through and pervading the threefold phenomena. This Amatra will be treated fully in another lecture. Suffice it to say that OM represents the All.

All the philosophy of Europe and America is based on the experience in the wakeful state and takes little or no notice of the experience of the dreaming or deep sleep state. The Hindu says "You start with imperfect data How can your solution of the problem of the universe be correct?"

Philosophers limit themselves to the wakeful state Mill, Hamilton, Berkley, even Spencer, and all of them base all their discoveries, all their investigations on the experience gained in the wakeful state alone. There they want to discover the fountain-head of all force, energy, or any name they may please to call it But see here, if you are given a mathematical problem and are asked to draw a conclusion, all the premises, the whole hypothesis you will have to consider. How can you solve a problem

correctly when you take up only a part of the data ? Vedanta takes the whole data. Your data are threefold, your worldly experiences are threefold, and all this should be considered. The world of wakeful state disappears entirely in the other two states and yet you, *i e*, to say, the Self, live in a dream state and in the deep sleep state you are dead, are you ? The intellect and personal consciousness vanishes entirely in the deep sleep state and yet the real Self, the real you remains the same. The unchangeable and immutable principle, this reality runs through the threefold worlds, in your true Atman or Self This is OM. You have no right to take mind, intellect, or brain as yourself. How do you know that the world exists, how do you know that the universe is here ? Because you touch things, you see things, you hear things, you taste and smell things, that is the only proof. If you say, here is Victor Hugo, Robert Ingersol, Emerson, all these great thinkers are writing so much about this world, and so the world must exist, and we ask how do you know that religious books are there ? You know they are there through the senses. Your senses are the only direct or indirect proof of the existence of this world.

Sensation is the primary cause of all perception, intellection, etc. Sensation is not limited to your wakeful state. In your wakeful state your senses are in the gross form, but do you not sense and perceive in your dreams, have you not sense organs peculiar to that time ? The outer eyes, the outer ears are not working there. In dreamland you create the objects of senses

and the corresponding sense organs or senses simultaneously. Thus we see that in dreamland the senses and the objects sensed are like the positive and negative poles of the same power or as the obverse and reverse of the same coin. In dreams the subject and the object spring up together. Both the subject and the object of dreams are comprised by the sound U in A U-M and the underlying reality in which both the subject and the object appear as waves, is the real Atman or OM. According to Vedanta just so in your wakeful state, your senses and the objects are correlated to each other as the positive and negative poles of the same power. In dreams even though the objects are produced instantaneously they appear to have a long past of their own; similarly in wakeful state the objects of the world together with their past history make their appearance simultaneously with the percipient subject. And when you say this world is real, this is the solid, rigid world, the statement is entirely founded on the evidence of the perceiving senses or subject, and is equivalent to dreaming ego calling the objects of the dream real, or to the man on canvas calling his dog on the picture real, whereas in reality both are unreal.

What brought the senses into existence? The elements. How do you know of these elements? Through the senses. Is not that reasoning in a circle? This establishes the illusory nature of the world in the wakeful state. As in dreamland so long as you are dreaming, the objects are real. Those objects are no more when in the wakeful state. In

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the wakeful state all things are solid, when in the deep sleep state where is the world Nowhere, gone,—gone. Here we see that the definition of reality does not apply to the phenomena of the waking state or of the dreaming state

The Hindus define reality as that which persists in all circumstances That which appears to be at one time and like a shadow disappears after a while, that must be a delusive phenomenon The same definition of reality is given by Herbert Spencer

Why do you say that dreamland is unreal? Because when you are awake it is not there Then so does this very definition of unreality apply to the wakeful state When in dreamland or deep sleep state the wakeful world is no longer

The sound A in A-U-M indicates the apparent subject and object of the wakeful state as mere manifestations of the underlying Reality, Me.

What a prejudice has overtaken the heart of man They say "I have hard cash, hard cash, this is real, this gross, solid-seeming world" O fool, the only hard reality is yourself, unchangeable, eternal is yourself that is the only thing hard The rest is all a trick of the senses. Some people do not like to accept this conclusion, because it is derived from considering the dreaming and deep sleep states as rivals of the wakeful state A few words will be said for their consideration Over one half of the surface of this big cipher of the Earth there being

always night, almost half the population of the Earth is always in the dreaming or deep sleep state. Everybody at any place passes through the sleeping experience just as much as through the wakeful experience. Is not the whole of childhood a long sleep? Death again is sleep. Well, the first three or four years you have been all along asleep, now count the times the hours passed in the wakeful state, you will be astonished to see that one half of your life is passed in sleep and one half in waking. What right have you to take into consideration what took place in the wakeful state and not what took place in the sleeping state? Are you dead when you are asleep? No, the experiences of your dream state are also experiences, then why not take them into consideration. If the wakeful state be more powerful, why is it that even the strongest and wisest without exception, are, as it were, bound hand and foot by sleep and laid flat on the sofa or couch every night? The inexorable power of sleep takes no account of their ardent desire to keep awake. The sleep state has a world of its own as has also the wakeful state. Then if the wakeful world has any claim on attention, the dream world also must be duly considered.

Americans and Europeans determine everything from the stand-point of majority; well then, the dreaming state as well as the deep sleep state are also to have a vote. If on authority of wakeful experience the dreaming experience is unreal, so is the wakeful experience non-real on the authority of

dreamland and deep sleep state. Again, here are plants in a state of perpetual deep sleep and here are animals in the constant dreaming state as it were, to them the world appears quite different from what it does to you, why not regard their experience. To the ant's eye, the frog's eye, the owl's eye, the elephant's eye things are quite different from what they are to you. O, but you say man's experience alone must be considered and the wakeful state or the wakeful world must be called real. But if you rightly take the experience of all the perfect men, even that will convince you that this solid-seeming world is unreal. You will say, how is this? Here are our scientists, philosophers, Huxleys, Spencers, all lay immense stress upon the reality of the wakeful world, how can their experience show the unreality of the world? Just reflect. Will you believe them at their best or at their worst? You will not take into consideration their remarks made when they are asleep or snoring. In what state are these great writers at their best? They are at their best and worthy of all credit and reverence when knowledge is as it were issuing forth and springing from them. When in that highest state go to them and see. Is not every pore of their body, every hair on their skin lecturing as it were as to the non-reality of the world and proclaiming non-duality? In that state there is no *meum teum*, no duality, no plurality, no personality, no world. All phenomenon is melted down to nothing. The thinker is in a state of concentration, a state of abstraction, a perfect

state, a state where all knowledge is naturally oozing forth from him, a state where all knowledge naturally comes from him as does the light from the sun. Being in that state he does not talk; talk comes when he is just emerging from that plane; discoveries and sublime thoughts are emanating from him. Thus the actual experience of all great thinkers when at their highest, testifies to the non-reality of the world. This may be made more clear. What do we do when we think? When you think you proceed by dwelling upon a topic. You take up one point, excluding all other subjects, you concentrate on with your whole mind, all your energies, all your powers are brought to bear upon that particular point. The mind becomes saturated with that idea. The result is that the idea disappears and absolute super-consciousness results, absolute consciousness which is the fountain-head of all knowledge.

According to a well-established law of Psychology, in order to be conscious of one thing we must have some thing different beside it. When there is no duality in the mind then all object-consciousness is at rest; and thus point of inspiration is reached.

When Tennyson is beyond all idea of Lord Tennyson, then alone is he the poet Tennyson, when Berkley is no proprietary, copyrighting Bishop, then alone is he the thinker Berkley. When Hume is above his personality which the biographer proclaims, then alone is he the philosopher Hume. When Huxley is not the historian's Huxley and is the All, as it were, then is he the Scientist Huxley.

When some grand and wonderful is done through us it is folly to take the credit for it because when it was being done the credit-seeking ego was entirely absent else the beauty of the deed should have been marred. Consciousness of "I am doing" was altogether absent. The thing came from God of its ownself. Thus we see that these people, thinkers, great writers, whoever they may be, if we take their judgment, their opinion when at their best, they are found lecturing and preaching by their acts, nay through every pore of their body, that the world is unreal. Acts speak louder than words. In battle we see great warriors, great heroes being at their best they go on fighting, bullets fly thick and fast all about them, here is a bullet, there is a wound; blood gushes from their bodies; their bodies are torn to pieces, still they press on and on; in such a state pain is no pain. Why? Because practically the body is no body and the outside world no world. In the language of Energy he is giving a lie to the world and body. Thus your Napoleon, your Washington, your Wellington, and all the others tell you through their acts, in spite of the belittling intellect they tell you that the world when the real Self, which is all Energy, asserts itself, is naught. The real Self, which is Knowledge Absolute and Power Absolute, is the only stern reality, before which the apparent reality of the world melts away.

What makes the arms of the warriors strong? It is coming into unison with the stern, hard and fast reality of the true Self.

What causes so many discoveries and inventions to be suggested to the mind ? Simply the intellect or mind's absorption for a short time in the hard, stern reality of the real Atman, God, That You are, Ye are that Reality, Ye are the Light of the Universe, the Lord of lords, the Holy of holies, the Highest of the high.

In the mantram OM (A-U-M) the first letter A stands for this stern Reality, your Self, as underlying and manifesting the illusory material world of the wakeful state,

U represents the psychic word,

And the last letter M denotes the Absolute Self as underlying the chaotic state and manifesting itself as all the Unknown

When chanting OM, the wise have to concentrate their attention and put forth feelings in realising their Self to be the stern Reality which manifests the three worlds and also destroys the three worlds, just as the sun reveals the colours at sunrise or dawn and also absorbs them back into himself before noon

These worlds are phenomenal In your dreaming state you see a wolf and fear that the wolf will devour you , you are frightened, but it is not a wolf that you see, it is yourself So Vedanta tells you that even in the wakeful state it is "Ye that are the enemy or the friend " Ye are the sun and the pond in which the sun is reflected Ye are the lamp and

the moth. The bitterest enemy that ye have, ye are that enemy, nobody else. While chanting OM, you have to work your mind up to such a pitch of realisation of this fact that all jealousy and ill-will may be rooted out of the mind, will may be voted out, weed out this idea of separateness. The figure and form of the friend or foe is a mere dream. You are the friend and you are the foe. Things you did yesterday, are they with you to-day? Are they not a dream? They are gone. The things of yesterday where are they, are they not gone? In this sense also the experience of the wakeful state is a dream; the experience of the dream state is a dream. The real, the hard cash, the stern reality is behind them; the real Self. Realise that

Some people want to materialise thought instead of realising all matter to be mere thought. They regard the material plane to be real as compared with the Aetherial world or world of thought. According to Vedanta, the material as well as the Astral worlds are unreal. You must rise above both because rest, true peace, happiness can be had only when the reality the hard cash, behind the scenes is realised.

In AUM A (ah) is sometimes called a Matra or a form, U is often called a Matra or a form, M is called a Matra or form; but OM does not stop at Matra or form, it stands for the reality, the hard cash which runs through which underlies all these Matras. People say "We want life, we don't want mere ideas." Oh, what is life? Is it the life of the

dream state or the deep sleep state or is it the life of the wakeful state that you want? All this is only apparent. The reality, the true life is your Self. There are stern laws which will not allow you enjoyment of pleasure for ever through the senses. Is it possible for you to sell yourself to the senses to the sense-plane and be happy? No, it is impossible. There are most unrelenting, unrestrainable laws which cannot allow you to be happy in sensual pleasure. ॐ

The Atman is the real life, the hard cash. Realise that and these material pleasures will begin to seek you, just as the moth comes to the burning flame, just as the river flows to the ocean, just as the small official pays his respect to a great emperor, just so pleasures will come to you when you have perfectly known and felt your true Self, your divine majesty, the real glorious Atman. This Atman is represented by OM.

It has been shown how out of A-U-M these three Matras, the Hindus, especially the Vedas, give you a clue to the underlying reality that you are. OM means the underlying Reality behind the scenes, the eternal Truth, the indestructible Self that you are. Thus when you sing this sacred mantram Om, you will have to throw your intellect, your body into your true Self, make these melt into the real Atman. Realise it and sing in the language of feeling, sing it with your acts, sing it through every pore of your body, let it course through your veins, let it pulsate

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in your bosom ; let every hair of your body and every drop of your blood tingle with the truth, that You are the Light of lights the Sun of suns the Ruler of the universe the Lord of lords, the true Self. The sun and stars are your handiwork The heavens and earth your workmanship, everything declares your glory, and all Nature pays you homage

OM OM

THE BROTHERHOOD OF MAN

Lecture delivered on February 15, 1903

BEFORE commencing it will be better for you to concentrate your minds upon the solidarity of mankind, upon the oneness of each and all, upon the brotherhood of man. Just feel, feel, feel.

OM.

If this were strictly a speculative talk, it would not be worth while to spend an hour or so in hearing it. It ought to be made a practical matter which may really bring you spiritual happiness. Oh, what joy it brings when we feel that all of the people in this world are my Self. That music which I heard was mine. What a joy it brings when we feel that the people in this world who are at the high spring of prosperity and who are awfully popular, Oh, those I am. What a joy it brings! Try to feel that and you will see natural consequences in your practice. Just as you feel that this one body is yours, begin to feel and realize that all bodies are yours; and when you commence feeling that you will mark that just as this body, which you call yours, obeys your behests and your desires; just as at your desire, at your will the feet begin to move, at your commandment the hands begin to move; just as you

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observe that in your own body, similarly it is a matter of experience, it is a fact capable of realization, it is an experimental fact that if you concentrate your mind and your energies upon this truth of oneness, you will observe that all the bodies in this world will begin to move and behave exactly in accordance with your desires. It is an experimental fact, believe in this, verify it, verify it. It is not a matter of speculation, it is not empty talk, it is as much a fact as you call this body of yours a fact. Though it is a stern reality, yet supposing it for the sake of argument to be impracticable, you will see one immediate pleasure falling to your lot by this realisation of the oneness of humanity. Why do these people feel sorry and feel anxious about riches; people want to possess gardens, they want to call grass plots their own. What a sorry thought. Could you not go to the gardens of the rich people here, to the public gardens, and sit there hours and hours and enjoy those gardens just the same way as the gentleman who calls that garden his own enjoys it? Could that gentleman who calls that garden his own ever see all those flowers and fruits with four eyes? Were not those gardens and flowers and foliage and all those fruits to him accessible only through the same kind of two eyes as you have got? He can hear the music of the nightingales and the birds in the garden with the same sort of two ears as you can hear. Then why worry and bother about the silly desire of possessing that garden? Well, Rama wants you to feel all the gardens of the world as yours, Rama wants you to feel and

realize all the bodies of man as yours Just feel, just feel, that all the talented forces are yours, all the gifted minds are yours, feel that. This is not a feeling which you might call far fetched or unnatural. Have you not to practise various virtues for the realisation of high ideals of life Those are useful to you, but the most useful of all would be for you to concentrate your energies and centre your thoughts upon this truth of truths, upon this reality that all are one, all the bodies are yours Upon this truth, reality, centre your thoughts, concentrate your energies, feel, feel, feel, all are your bodies. When you look at a man who is passing through the streets, who is honoured, say the King of England, or the Czar of Russia, or the President of the United States, let not any thought of envy or any thought of fearfulness enter your mind, enjoy that princely gaze as yours, feel that as yours, "I am that, nobody else" When you try to feel that way, your own experience will be the proof to prove this truth that all are one, every body will be your ears, eyes, feet, your own body Brotherhood of man! Logic may be able to prove it or not, science may prove it or not, philosophy may or may not be able to prove it, but it is a fact, a fact which experience proves

OM

Well, Rama will now give you some reasons which establish this truth, the Brotherhood of Man, and while Rama advances the reasons you will try to take those conclusions in your feeling heart, you will

try to grasp those things in your feelings, in your heart, you will try to realize yourself the conclusions escaping the lips of Rama.

When this title "Brotherhood of Man" was suggested to the gentleman who had to get it advertised in the newspapers, Rama afterwards felt ashamed. "Brotherhood of Man," that is a misnomer. "Universal Brotherhood," that is a misnomer, it does not quite come up to the mark. The word 'brother' implies some difference; brothers are seen at war fighting with one another, very separate, but here there is not the least room for any difference, here there is more than brotherhood. "Oneness and the United Oneness of Man" would have been a better title. You will say "Bother us not about speculations of the Atman, you always talk to us about the Atman or Self, that is some thing very subtle." Well, all right, if you be willing to hear about that Atman, then there is no room for talk, then all the matter ends immediately; there at least we are all one, no words can reach that state, no language can come up there. But if you do not want to hear about the Atman, which is beyond words, Rama will take up the matter from the very grossest standpoint. We will begin with the gross body, that is very gross; then if we waive the nature of Atman, even if we do not consider the Atman, the true Self, the physical bodies also prove that all of you are one. Minds prove that all of you are one. Even on the plane of feeling, science shows that all of you are one, on the physical plane, upon the psychological plane, upon the astral plane you are all one. If

you do not feel that, and if you do not live that brotherhood in your practical every-day life, then you are violating the most sacred truth. You know that a person who tries to encroach upon the laws of state is punished, he cannot go scot free. Similarly those people who do not feel this brotherhood and who do not carry out this brotherhood in every-day life in practice, those people must suffer. All the suffering in this world, all the misery and all the anguish in this universe is due only to your trying to violate this most sacred law, this most sacred truth, the Law of laws, the brotherhood of mankind, nay, the oneness of each and all. Now, all of our physical bodies are one. Brothers, how can that be? That body sits there and this body stands here, how can they be one? Just as in the ocean we feel a ripple here and a wave there, they appear to be located at different places, they appear to be of different sizes, but as a matter of fact both these waves or ripples are one as they are from the same water, it is the same ocean which appears in these waves. The water which now forms this wave will, after a while, form the other wave, or other ripple or other wave. Just as we observe in the case of the waves, so it is with your material bodies. The matter which now forms this body does after a while form another body, nay more, the material particles which appear to be composing this body which you call Rama's body, go into the other body even in your lifetime. So does respiration prove. You are taking in oxygen and you send back this oxygen

converted into carbonic acid gas. This carbonic acid gas is inhaled by plants and the plants set free the oxygen. That oxygen you inhale and you exhale carbon dioxide gas, the same carbon dioxide gas is inhaled again by plants. From that we see that you are related to plants even as brothers, your breath passes into them and their breath passes into you; you breathe into the plants and the plants breathe into you. You are one even with the gardens and plants.

We will consider it from another standpoint. The same oxygen that you breathe and is converted into carbon dioxide gas, was set free by the plants, the same oxygen goes into the lungs of your brothers; that which was now in your body is then in your brothers' body. You breathe the same air all of you. Just feel that all of you breathe the same air, in your breath your bodies are all one. As you live upon the same earth, the same sun, the same moon, the same atmosphere are all around you. You eat fruits, vegetables, or meat, you eat them, they form your body, they are excreted and in their excreted form they will pass into vegetables, fruits, they re-appear in those shapes, the same matter which went out of your bodies, when it re-appears in the shape of vegetables and fruits, is taken up again by your brothers, enters into the bodies of other people. Thus we see the same matter which was once yours becomes theirs in no time. If we look at our skin with a microscope, you will observe small living particles coming out of your bodies; very minute living particles coming out

of your bodies They are not only coming out, but similar particles are coming into your body Here are some particles coming out of the bodies and others going into the bodies. Here there is a continual exchange going on in this world ; the living particles which are now coming out of your body are being diffused into this atmosphere, and these very living particles which were now yours, become your fellows' in no time. Science lays it beyond a doubt that your physical bodies are all one, all one You perhaps will not believe that. How could that be possible that living particles, minute microscopic particles going out of the bodies of my friends enter my body, and those that come out of my body stick to the body of my friends How is that possible ? Let us see How is smell caused ? You know smell is due to small living particles coming out of the objects which we smell Flowers are fragrant because the flowers send forth small living particles. This is a fact proved by science Here we see all your bodies, do they not smell ? But your sense of smell is not sharp enough, or say is not of a kind, or of a capacity to be able to sense this smell Your bodies do smell. Sometimes when you smell your bodies ; dogs will smell you out. How could dogs smell you out if your bodies were not giving out smell ? All smell going out of your bodies proves that small living particles are leaving your body, are going out of your bodies These small living particles go out of your bodies and enter your bodies from the bodies of others. There you are all One Oh,

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we have all of us the same body. Feel that smell. We have all of us one physical body in that sense. One man is sick, you go to him and the very room smells of his sickness. One man is suffering from a contagious disease—cholera, small-pox, or plague. How is it that other people catch the contagion? The only reason is that the small particles that are coming out of the body of the sick enter your body. Does not that show that the particles that come out of the bodies of the sick stick to our bodies? Thus we catch contagion and we feel sick. One man is suffering from cold, another man who remains with him, provided he is a man of very fine nature, will catch cold. One person is suffering from consumption. Another person catches that disease. How could that be, if the living particles, which form your brother's body, did not come out of their bodies and form your bodies. That shows that all of you are one. Even our physical bodies are one, not to say anything of the Atman. Well, this leads Rama to a strange conclusion. If a man falls sick, what is the main significance of his sickness, the main responsibility connected with a man's sickness? He is sick, he is suffering himself, that is true. Why? Because of his ignorance, because the ignorance brings about our sickness. He suffers himself, but he is responsible for his sickness to the whole world. He is sick and through his diseased body he is unconsciously sending forth germs of disease. I have no right to fall sick because not only of my pain, but because of being responsible to the whole world for the sickness.

of this body. You have no right to fall sick. You are responsible to the whole world for your sickness, your sick body is making the whole world sick, it is creating those malarious germs. Thus every body should be very careful. Sickness is not only a physical disease but it is a moral disease as well. You have to be on guard then to keep your bodies well and strong. When you are eating anything or drinking anything, then be cautious, not in the name of your own bodily personal comfort, but in the name of the good of the whole world. Do not eat too much, do not drink too much, be very cautious.

Well again, what is the duty of those who are healthy towards the sick? Those who are healthy they have to attend to the sick. Not on the ground of conferring any favour or doing any favour or conferring any boon, but because of the whole world. For the good of the whole world, in the name of humanity and truth, in the name of universal brotherhood, in the name of your own good, you have to nurse the sick. It is no benevolence upon the sick, it is your duty to humanity to nurse the sick and to try to help out. You see then that our physical bodies, which appear to be so different, are suffering for each other. On the physical plane we are brothers, united by most sacred, holy bonds of common flesh and blood. Physicians prove that after every seven years the body of a man is entirely changed. Every particle of the body is replaced by new particles. That also tells you that these particles which are changing, these bodies which are in continual flux, we

have no right to look upon them as exclusively mine or thine. I have no right to call this body as mine and that body as thine. This body is changing every moment, and that which I call mine at this moment that does not remain there. What is it that I call mine? Seven years ago the body of Rama is now the body of somebody else. That which was the body of Rama fourteen years ago, to whom does that body belong now? To many people. So this body which you are calling yours belongs to each, and all. Feel that please. Even on the physical plane you are all one

We come now to the mental plane. Your hair grows, the blood flows in your veins Just mark. What is it that makes your hair grow? Is not that the same power which makes the hair on your fellow-man grow? Could you conceive any difference? What is it that makes the blood flow in the veins? Is it not the same power that makes the blood flow in the veins of each and all? What is it that makes the food get digested in your stomach? Is it not the same power which makes the food get digested in the stomach of each and all? Is it not one and the same power? Just keep this truth before your mind and feel it for a second. Oh, wonder of wonders, what am I? Am I not the same power which makes the hair grow and the food get digested and the blood flow in the veins? If I am the same power, then I am undivided, one, present in the bodies of each and all I am the one indivisible, undefinable, indestructible power governing and controlling all these bodies.

Feel that please This is on the mental plane. You are all one. You are all one, no difference, no difference Feel that please Why grieve when this one body which you call yours starves. All those that are well-fed, those bodies are also yours Why feel miserable and unhappy when this particular body which you call yours falls sick All those that are healthy are you ? Feel this truth, feel this truth, What is your duty towards others ? When the other people fall sick, bring them up to you, just as you would have attended to the wounds of this particular body, attend to those wounds as if they were yours Your duty towards others will be to raise them up, feel for them, sympathise with them But your duty will be to your own body to keep yourself cheerful and happy under all circumstances Avoid all worry and botheration

We come now to the psychological plane, plane of feeling On the plane of feeling also you are all one On the psychological plane you are all one. This is a truth, a fact, realize it There is a lyre, or say a stringed instrument well adjusted, well fitted, and there is another stringed instrument placed opposite to it, both of them being fitted exactly alike When you begin to play upon a string, a similar note comes out from the opposite instrument. When you strike a chord on the one instrument, a similar chord on the opposite instrument begins to vibrate Why is that? Because the vibrations which give us the sound from one instrument are present around the other instrument You begin to feel something, your

neighbour is touched immediately. In dramatic performances, in theatrical places, the actors put on all kinds of feelings. Their feelings are not sincere, they weep on one side and begin to laugh on the other. Their feelings are not sincere, and yet it is seen that when the best performer begins to cry, all the audience, all the spectators, are moved to tears. Why is that? One lyre or one stringed instrument is struck, and all the instruments of your minds and feelings are struck immediately. That would be impossible if all of you had not the same minds, if all of your feelings or minds or psychological beings of man were not related to each other as brothers, as one. If your minds were not related to each other the same way as the different waves are related to each other, if your minds were not ripples and waves in the same ocean, this fellow-feeling would be impossible. Science says that if one body is to act upon another body there must be continuity between the two, no force can act breaking the law of continuity. Here is this solid, rigid desk or table, move one point of it, the whole moves, because this point is rigidly connected with the other points. Every force in order that it may act must act in a continuous action. Here the feelings of one man are transmitted to another man. This would be impossible if the heart of one man were not connected with the heart of another man by a continuous medium, so to say. Thus if all your hearts were not connected with each other continuously rigidly, the feelings of one man could never pass on to another man. This is a stern fact. Don't

you see that the fact of the feelings of one man passing on to another man compels you to the conclusion that all your minds are connected with each other, as one body, so to say, there is solidarity of thought, solidarity of feeling. One man laughs, as oftentimes Rama has noticed that when Rama laughs in the lecture everybody laughs. It is also seen that when a man begins to cry, other people's minds begin to get mellow, tender. Here is one man singing, those that are around about him also feel the vibrations. Rama has also seen that when one man begins to sing, other people begin to sing. That is a fact. How could this be if all your feelings, or all your minds were not one. Just notice this please. How do we learn things. We learn things from our friends, from other people. How could a teacher teach you anything if the teacher and the taught had not the same mind; if there were no brotherhood on the mental plane. Here is a mind directly communicating with another mind, the knowledge of the teacher becomes the knowledge of the pupil, how could that be if the two minds were not connected directly, directly connected, directly related. And you know again this is a matter of experience, that when you really feel for another friend, and you entertain feelings of love, feelings of kindness, benevolence, feelings of appreciation for one man, the other man is bound to feel the vibration at distances of thousands of miles. Rama has tried the truth of this fact, and every day Rama tries that. Thousands and thousands of miles make no difference. Does

not that show that all your minds are of the same plane, are intimately connected are one, one? On the mental plane ye are brothers.

How are culprits produced, criminals produced in this world? One man comes and he wounds your feelings, but that man is very strong, is too strong for you you send out against him a thought of hatred, but you cannot carry that thought of hatred into effect. The same strong fellow wounds the feelings of another mild man, that second mild man resents it, sends out evil thoughts but cannot execute those thoughts in his own person. The strong fellow hurts the feelings of a third body, the third body is also poor and can inflict no direct injury upon the culprit, and so on, say twenty, fifty, or hundred men suffer from one man, until there comes a time when this strong fellow approaches a very, very strong man, a match for him. This fellow being insulted very slightly by the original culprit gets exasperated, gets enraged to such a degree that he does not consider at all the weight of insult; he does not consider whether the insult is very slight or very strong; he jumps to his feet and takes into his hands a gun and shoots him. There the original culprit is shot, and this second fellow is taken by the police as a criminal, the matter is brought before the magistrate. The magistrate begins to investigate the matter, he begins to scrutinize. The magistrate is surprised to find the wrath quite out of proportion to the insult inflicted upon him. The insult was very slight, but the wrath evoked in this second criminal was awful. The

magistrate is surprised; the newspapers take up the matter. Here was a touchy fellow, here was a very vicious fellow, a very slight insult provoked him to such a tremendous wrong that he committed homicide. Do not such cases happen every day? Such cases take place every day. The magistrate and newspaper can't explain why such awful wrath was provoked by such a small insult. The Vedanta explains. The Vedanta says that there was on the mental plane a joint stock company. You know joint stock companies have got many shareholders and one man is the boss, the manager. Thus when the original culprit provoked your feelings you sent forth thoughts of animosity and hostility against that man, and there you contributed your quota, you contributed your share of wrath against the man, when the second person was insulted the second person contributed his share, and when the third fellow was insulted the third fellow gave his share, so the fourth, fifth, or sixth, and so on, until there came a time when all that was necessary to start business, you know business cannot be started unless you get some shares paid up, when a sufficient number of shares was paid up there appeared the boss, the strong man, and when this strong man was insulted by a law of spiritual affinity the wrath sent forth by the first, second, third, fourth, and twenty and hundred persons, all these wraths by a law of spiritual affinity were at once drawn to this boss, were at once attracted, were at once called forth, and collected in the person of the man who dealt or the

final death blow, who shot the original culprit and himself became a state criminal. The Government or State will punish this boss only, but in the eyes of God or in the sight of divinity or truth all of you are shareholders, all of you murderers. Ye are also murderers. Ye who sent forth thoughts of animosity or hatred, ye shareholders are to blame just as much as the man who committed the murder is to blame. Thus does Christ say, it won't do simply to abstain from murder but you will have to abstain from sending forth any thoughts of hatred. He who hates his fellow is just as much a murderer as a man who commits actual murder. Why? While this explains why people who commit murders oftentimes are exasperated to a degree, quite out of proportion to the insult, the insult was very slight, but the exasperation and wrath is tremendous, there you see that it is not the personal wrath only that is provoked, it is the wrath of your brothers also that comes up to you and takes hold of you, and you become mad, you become possessed by the wrath of your fellows who have been slightly insulted by the culprit. Just as a man is possessed by a demon they say, as a man is possessed by ghost, so you become possessed by anger toward your fellow man, and being under that possession you are exasperated, intoxicated, and in that state you deal out the death blow, and people begin to wonder why this wrath provoked was quite out of proportion to the insult. This is the way your murderers are produced. Read the history of the universe and you will find that

after a reign of terror, all the people wanted a man who might carry matters with an iron hand, who might keep the mob under control. Each wanted to control the mob, but none of them had the power to control the mob. Now the desire on the part of each and all was to get somebody who would control the revolting people, the desire on the part of each and all took shape in the body of Napoleon. Napoleon comes up just when the times need him and Napoleon has the power of thousands, nay the power of millions. Why do heroes possess the power of millions? An army came to capture Napoleon and he, singlehanded, went straight up to them and said "avaunt," and they stopped. Here is one man hushing into silence thousands who came to capture him. The people are astonished to hear such facts. Vedanta explains it. Vedanta says in reality, the power, the thoughts of thousands are accumulated in that one man, as a matter of fact the thoughts of thousands are in that man. Thus Napoleon has no right, any hero has no right, to take any thoughts of self-aggrandisement. Hero! If you possess the power of millions, you are millions. It is the millions whose thoughts are working in your body. Where is your specially bred divine person? It is the millions that are working yourselves. There you see again, Shakespeare comes, a great dramatist. No Shakespeare is needed in these days. It was in those times when, they wanted a Shakespeare and Shakespeare came. Those were the stage-going days, those were the days when all the people had a mania for the

stage. Those were the days which wanted dramatists, which wanted plays, the people wanted them, and it was the people's minds and thoughts that appeared as Shakespeare, there you see Shakespeare or any other great man does not appear, alone. Along with Shakespeare we have a whole galaxy of bright persons, geniuses, philosophers, Marlow, Beaumont, and Fletcher and what not, and we have before him a whole reign of literature of the same sort. Here the circumstances, the times of the people, these send forth thoughts, thoughts in that direction, and all these thoughts by a law of chemical affinity assemble in one body and there you have your Shakespeare. Thus you see that your silver-tongued Shakespeare and your speakers who can keep in awe thousands of audience, one man who can control thousands, one general whose word becomes law unto thousands, millions, one man who can bring energy and action into millions and millions, how could this be produced if the thoughts of millions could not collect or accumulate into different bodies? There you see that Shakespeare is your own creation, Napoleon is your own creation. Your feelings and your thoughts become their feelings and their thoughts. Your emotions become their emotions, these are historical facts, and we also observe them every day all around us. Thus upon the psychological plane ye are all one.

How were the Crusades caused? One man felt deeply about the state of Jerusalem, he came back to Europe and he preached to the Europeans about

the condition of Jerusalem, he preached, wept, and cried ; one man felt all this, and the people got the same feelings, the feelings of one became the feelings of others. All of them set up in arms against the Turks, the Mahomedans, thus were the Crusades caused. How was your War of Independence caused ? The same way. One man, the President of the first Congress in America, drew out his sword when the people did not agree with him, he drew out his sword from the scabbard and said "I for one am for war, war, war, war." And all the people had to catch that word. The same Congress fellows who were against war, who were opposed to it, the same people who were against him, each and all, all of them had to follow him. There you see if your hearts be not one, if your minds be not one, how could such wonderful, marvellous actions be produced. One we are. Feel this oneness.

We come now to another plane. You see in your deep sleep state, all of you are one. Your sleep is a great leveller, sleep is a great leveller. No difference is left in the deep sleep state, the king and the poor fellow, one sleeping on those velvet cushions, covered by those magnificent sheets, the king, and the poor beggar lying down in the streets are in the same state. Both of them in the deep sleep state, consider them. Consider them when both are in the deep sleep state. Where is the difference, where is the difference ? Both are one, the same, the same, the same. In your deep sleep state ye are one ; in your wakeful state your bodies

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all are one, and your minds and feelings which live in this dreamland, they are all one, and now we come to consider the real Atman, the true reality. Oh, the one Atman, the real reality The true Self, there is no room, no room for language, or any expression of difference There even the word wave or ripple cannot apply, there ye are all one, ye are all one. You will say, no, my son is mine, but this fellow is not mine Ye are mistaken if you think that It is not so Those people whom you call as different from you, they are just as much yours as your son is How many times were you connected with them in your past births as brothers or sons or daughters or fathers? Do you know that? The same person who is now your enemy may have been your father or your son in the past birth That man who is your father in this birth may not be your father in your next birth In your next birth you will be born of some different parents Your feelings and sympathies are continually changing and so your relatives and friends, sisters, brothers are also continually changing Does it not happen that a man who is born under the same roof with certain girls and boys, passes all his life apart from them, never sees them again in his life, and does it not happen that a man born in this country passes all his life in other countries? The reason is, those people who were born in other countries, those people happen to be his spiritual relatives There you see you ought not to confine your brotherhood to those only whom you call your sisters and brothers, wives or husbands.

THE BROTHERHOOD OF MAN

All, all, each and all are your own Self Realize that. Science proves it

Now Rama is going to sum up. Science shows that just as this particular body you call yourself is one, the toes of the feet are connected with the heel, and that is connected with other parts of the body, and there is the law of continuity running through all particles of your body, and your body is one, undividably whole, and on that ground you see that it is only one, one power, the Atman, which fills the head as well as the feet. The same self pervades the feet as well as the hands. You see that. Now science proves that different objects in this universe are so related to each other that if by the side of the most undeveloped protoplasm, we place a higher form of protoplasm, and next to that we place the next higher form, and so on, and if we could arrange everything in this universe in the right order, there we would find a continuity running through every object in this universe. The whole world we find held up by this most inviolable continuity. That being the case the whole universe is a single body, undividable body. Now as in the case of one whole body you are forced to believe one self pervading the ears as well as the feet, so in this whole universe, which is a single continuous body, you will have to believe one, one Self or Atman filling or pervading the smallest, minutest microbe, as well as the highest angel. Thus the Self or At-man of the highest angel is the same as the Self or

the Atman of the most insignificant worm. There from the standpoint of the Atman you are all one.

Now reasons or arguments to establish the brotherhood of man have been laid before you to some extent. Now will Rama lay stress upon the practical application of this truth. If you will not accept it intellectually, you may not, but moral laws will force upon you this truth. You will have to live this truth in practice or die. There is no other way. Here is the hand, say. Once the hand became selfish, the hand wanted to violate the law of brotherhood or unity and the hand began to reason this way.—“Here am I the hand, I work all day, but all the benefit of my work is reaped by the belly, by the stomach, or say by the other parts of the body, I do not eat anything. I should not allow the teeth or the mouth to reap all the advantage, I will have everything myself.” The hand after advancing this argument became willing to carry it into effect. The food that was served on the table—milk, meat, all sorts of things, fruits, vegetables,—all those things now the hand must eat himself; the hand must get the benefit of it himself. The hand took a pin and made a hole and poured that milk in it, injected that milk, so that the mouth would not get the benefit. The hand made itself sick, could not be benefited by it. There was one other way. The hand in order to make itself fat wanted to take honey, and wherefrom does honey come? From the bee. So the hand took the bee and made it sting it. The hand got so much honey, the hand got the life of the bee into it, you know the bee dies

after it stings. The hand became very fat, all the honey was in the hand. Oh, but this made the hand bitter, this made the hand painful, it tortured the hand. When the hand suffered and suffered, after a while the hand came to its senses. The hand said, "all that I earn must not go to myself alone, all that I earn must go into the stomach and there it must be, and there it must be used by the blood, by the hands and the feet, by every organ of the body, and then and then alone can I, the hand, be profited; there is no other way." Then and then alone can the hand be profited. Now the hand was forced to believe that the self of the hand was not confined within this small area. The self of the hand will be profited when the self of the whole body is profited, the self of the hand will be profited when the self of the eyes is profited. The self of the hand is the same as the self of the eyes, and the self of the ears and the self of the whole body, so try to be selfish in the same way as the hand did, and you will suffer the consequences; you will suffer the same way as the poor hand did by trying to execute his selfishness. The divine law cannot allow you to separate yourself from your own kind. The most sacred truth is violated as it were when you consider yourself not one with your fellow-man. The merchants who do not look upon the interests of their fellow-men as their own interests, or regard the interests of their customers as not identical with their own interests, those shop-keepers are shunned and avoided by the people and they ruin themselves. In your life you

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will have to realize this, then and then alone will you prosper. Oh hand, your self is the Self of the whole Universe, your self is the Self of the eyes, the feet and the teeth, and every other part of the body. Feel that, realize that. If you want to keep yourself above misery and if you want to make yourself happy, realize and feel this oneness with each and all. Your practice will show, your own experience will prove, that when you feel and realize this unity, when you concentrate your mind upon this point, upon this truth, every body around you is bound to come up to your help, the same way as the hand comes up to help this part, when this part is itching, suffering. Here you feel an itching sensation, the hand immediately comes up there. Similarly if you realize that the Self, or the Atman, or the true nature of yourself, is the same as the Self or Atman of your fellow who is related to you as * * * when you are in need, your fellows will immediately come to you and aid you. This is a matter of experience, practice, experimental fact.

OM! OM!! OM!!!

HISTORY AND HOME OF HAPPINESS.

My own self in the form of Ladies and Gentlemen.

RAMA does not blame European or Christian nations for their cohorts and armies conquering other nations. That is also a stage in the spiritual development of a nation, which is at one time necessary. India had to pass through that stage, but being a very old nation, she has weighed the riches of the world in the balance and found them wanting, and the same will be the experience of the nations that aim in these days at accumulating worldly prosperity and riches. Why are all these nations trying to march cohorts to conquer other nations? What do they seek in all that? The only thing sought is happiness, joy, pleasure. It is true that some people say they do not seek happiness but knowledge. Others say that they seek not happiness, they seek action. That is all very good; but examine the hearts and minds of average men or of ordinary mortals. You will find that the ultimate goal which they all set before them, the ultimate goal they all seek, directly or indirectly, consciously, or unconsciously is Happiness, nothing but Happiness.

Let us examine this evening where Happiness resides, whether happiness lives in the palace or the cottage, whether happiness dwells in the charms of women or in things that gold and silver can buy.

Where is the native home of happiness? Happiness has also a history of its own. These are great travelling days, steam and electricity have annihilated time and space, great travelling days these are, and everybody writes an account of his travels. Happiness also travels. Let us have something of the travels of Happiness.

We start with the first glimpse of happiness, that a child has in his infancy. All the happiness in this world is for the child located in the skirt of the mother or in the bosom of the dear mother. All the happiness is located there. This is the first stage on the main road which happiness has to travel along, the mother's skirt, the mother's bosom, say. To the infant, there is nothing in this world which brings happiness so much as the mother's bosom. The child hides its face behind the skirts of the mother and there he says, "Look! look! find me out! Where am I?", and he laughs heartily. He laughs with all his heart and soul. Books are meaningless to the child, treasures are useless to it. Fruits and sweets have no taste for the child that has not yet been weaned. The whole world of pleasure is for the child concentrated there.

A year passes and the happiness of the child changes its centre; it moves on to something else. The residence of happiness now becomes the toys, the beautiful toys, pollies and dollies. In the second stage, the child does not like the mother so much as he likes his own toys. Sometimes the child quarrels

with the dear, dear mother, for the sake of toys, for the sake of dollies.

A few months or years more, and no more is his happiness in the pollies and dollies; it has shifted its centre again, it is no longer located in these things. In the third stage, when the child grows up to be a boy, happiness is located for him in books, especially in story-books. This is the case with an ordinary intelligent child; sometimes happiness is in other things, but we are taking an ordinary case. Now, the story-books engross all the love and affection of the boy. Now, the toys and dollies and pollies lose their charms, story-books take their place, and he finds books beautiful and attractive. But happiness travels on.

The schoolboy enters the College, and in College life his happiness is found in something else, say, in scientific books and philosophical works. He reads them for some time, but his happiness has travelled from books to the thoughts of seeking honours in the University, his desire is the residence of his happiness, the headquarters of his joy. The student comes out of the University with flying colours. He gets a lucrative post and the happiness of this young man is centred in money, in riches. Now, the one dream of his life is to accumulate riches, to be rich. He wants to become a big man, to amass a large fortune. When he gets some wealth after working in the office for a few months, his happiness passes on to something else. What is that? Need that be told? - It is woman. Now, the young man

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wants to have a wife, and for the sake of a wife, he is ready to spend away his riches. The mother's skirt no longer gives him any happiness; the toys have no charm for him; the story-books are cast aside, and they are read only on those occasions when they are expected to give him some insight into the nature of that dream of his life—the woman. He is all a sacrifice for the sake of his wife. Hard-earned riches are cast to the winds for the sake of petty whims of what is now, the headquarters of his happiness. The young man lives for some time with the woman, and lo! the happiness is sighted a little yonder. The pleasure he could derive from the thought of his wife in the beginning, he no longer gets now. Taking the case of an ordinary youth, an ordinary youth of East India, the happiness of the youth now passes from the woman on to the coming child. Now a child becomes the dream of his life. He wants to have a child, an angel, a seraph, a cherub in his house. Rama knows not much of the state of affairs in this country, but in India, after marrying, people wish and pray to God and yearn for a child. They do all that lies in their power, to seek the aid of doctors and to invoke the blessings of holy men; all that they can do they do, in order to be blessed with a child.

In the expectation of the child concentrates all the happiness of the youth. The child is in the sixth stage in the travels of Happiness, in the march of joy. The youth is then blessed with a child. His joy knows no bounds; he is full of spirits, he springs up

to his feet ; he is elated ; he is, as it were, raised above the earth many feet ; he does not walk, he swims in the air so to speak. His soul is full of happiness when he gets a child. In the sixth stage, in the moon-faced child, the happiness of the grown-up child has reached in a way its acme. The intensest happiness is when he sees the face of his child. The happiness of an ordinary man has reached its zenith. After that, the youth begins to decline in spirits, the child becomes a grown-up boy and the charm is lost. The happiness of this man will go on travelling from object to object, sometimes located in this thing, at other times residing in that thing.

Let us now examine whether happiness really dwells in objects like these—the mother's skirt, dollies and polles, books, riches, woman, child or any object and anything of this world at all. Before proceeding further, let us liken the travelling happiness to the travelling Sunlight. Sunshine also travels from place to place. It is at one time shining over India, and at another time on Europe. It travels on. When the shades of evening fall, see how rapidly the Sunshine shifts away from place to place. It shines on Eastern America and it travels on to its west. See how the Sunlight goes skipping on tiptoe, slipping on from land to land, and is then seen spreading its lustre on Japan and so on. The Sunshine travels on from place to place. But all these different places where the Sunshine is seen are not the source, the home of the Sunshine. The home of the Sunshine must be somewhere else ; it is the Sun-

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Similarly let us examine happiness which goes on travelling from object to object like the Sunshine. Whence does it proceed ? Where is its real home ? Let us look at the Sun of Happiness, as it were.

Take the case of the gentleman who has been blessed with a child. This gentleman is sitting in his office. He is busy with his official duties, and all of a sudden he hears the ding ding of the bell. What bell ? The telephone bell. He jumps up to his feet and goes to the telephone, but when he is about to hear what the message may be, his heart beats. They say coming calamities cast their shadows before. His heart beats, never was it so with him before. He reaches up to the telephone and hears a message. Oh ! what a distressing message must it have been. The gentleman was panting and sobbing ; he lost all presence of mind ; his cheeks lost all colour ; with a pallid, cadaverous face he came rapidly to his seat, put on his cloak and hat, and went out from the office as if he were shot with something like a ball from a gun. He did not even ask the consent of the chief officer, the head of the Department. He did not even exchange a word with the servants in the room. He did not even lock up the papers that were lying on the desk, he lost all presence of mind and went straight out of the office, and his fellow-officials were astounded. He reached the streets and saw a car running before him, he ran up to the car and there he meets a postman who gives him a letter. This letter brought to him the happy news, if it can be called happy news, from the

worldly point of view, the happy news of a large fortune having fallen to his lot. The man had bought a share in a lottery, and about \$ 10,000 had fallen to his lot. This news ought to have cheered him up, ought to have filled him with joy, but it didn't, it didn't. The message he had received over the telephone was weighing heavily on his heart. This news brought him no pleasure. He found in the same car one of the greatest officials in the State sitting just in front of him. This was an official to have an interview with whom had been the one dream of his life. But look here. This gentleman did not exchange glances with the official; he turned his head away. He also noticed the sweet face of a lady friend. It had been the ambition of this gentleman's life to meet her and exchange words with her, but now he was insensible to her sunny smiles. Well, we ought not to keep him in a state of suspense so long, nor should you be kept in a state of suspense any longer. He reached the street where his house was located, and a great noise and tumult was there, and he saw clouds of smoke rising to the sky and veiling the Sun. He saw tongues of fire going up to the heavens; he saw his wife, grandmother, mother and other friends weeping and bewailing the conflagration which was consuming their house. He saw all his friends there but missed one thing, he missed the then metropolis of his happiness; he missed the dear little baby, he missed the sweet little child. *That* was not there. He asked about the child, and the wife could make no answer. She simply answered

by sobbing and crying ; she could make no articulate answer. He found out the Truth. He came to know that the child had been left in the house. The child was with the nurse at the time when the fire began ; the nurse had placed the child in the cradle, the child was asleep and the nurse had left the room. Now the inmates of the house being panic-stricken at the sight of the fire consuming the house had quitted the house in haste, each thinking that the child must be with some other inmate of the house. All of them came out, and now they found that the child was left in the room which was then being enveloped by fire. There was crying and gnashing of teeth, cutting of lips, beating of breasts, but no help. Here, this gentleman, his wife, his mother and friends, and the nurse were crying aloud to the people, to the standers-by, to the policemen, and asking them to save their child, to rescue their dear little baby. "Save our little dear child any way you can. We will give away all our property, we shall give away all the wealth that we may accumulate within ten years from to-day, we will give up all ; save our child, save our child." (You will remember that this incident took place in a country, where Fire Insurance Companies are not existent to the same extent that they are in this country) They are willing to give up every thing for the sake of the child. Indeed, the child is a sweet thing, the dear, little baby is a very sweet thing, and it is worth while, to sacrifice all the property, all our wealth and all our interest for the sake of the child. But Rama asks one thing, 'Is the

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child the source of happiness, the sweetest thing in the world, or is the source of happiness somewhere else? Mark here Everything is being sacrificed for the child, but is not the child itself being sacrificed for something higher, or for something else? Wealth is given away, riches are given away, property is given away for the child, but the child is being given away for something else. Even the lives of those people who may venture to jump into the fire, may be lost But even that dear little child is being sacrificed for something else, for something higher, and that something else must of necessity be sweeter than the child, that something else must be the real Centre of Happiness, must be the real Source of Happiness, and what is that something? Just see. They did not jump into the fire themselves That something is the Self If they jump into the fire themselves, they sacrifice themselves and that they are not prepared to do On the child is everything else sacrificed, and on that Self is the child sacrificed

We see now that the highest stage of Happiness, the child, has not happiness in itself. The child is beautiful, lovely and a source of happiness, because the child is blessed with the Sunshine which proceeds from the Self. That sunshine was not inherent in the child itself If that sunshine of happiness had been inherent in the child, it would have lasted in the person of the child for ever Notice that the Sunshine which brightened the face of the child proceeded from the source within. The source was within the Self.

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Here we come a little nearer to the source of Happiness, to the home of happiness. Not for the sake of the child is the child dear, the child is dear for the sake of the Self. Not for the sake of the wife is wife dear, not for the sake of the husband is husband dear. the wife is dear for the sake of the Self; the husband is dear for the sake of the Self. This is the truth. People say they love a thing for its own sake. But this cannot be; this dear, wealth is dear for the sake of the Self. When the wife who was dear at one time, does not serve the interests of the husband, she is divorced, when the husband who was dear at one time does not serve the interests of the wife, he is divorced. When wealth does not serve the purpose, it is given up. You know the case of Nero. He did not see that that beautiful Rome, that metropolis of his was of much interest or use to him. To him it was of greater interest to see a conflagration, a big bonfire. Look here. He went up to the top of an adjoining hill and asked his friends to go and set the whole city on fire in order that he might enjoy the sight of a grand conflagration. Here was he fiddling while Rome was burning. Thus we see that even wealth is divorced, given up when it does not serve our interests. Rama was the eye-witness of a very strange phenomenon—a very curious phenomenon. There was a great flood, a great inundation of the river Ganges, and the river went on rising. On the branches of a tree were sitting several monkeys; there was a female monkey and some children of this female

monkey. All these children came up to the monkey. The water rose up to the place where the monkey was seated. Then the she-monkey jumped up to a higher branch ; the water came up to that place. The female monkey came up to the highest top-branch, and the water rose up even to that place. All the children were clinging to the body of this female monkey. The water reached her feet , then she just took hold of one child, one baby-monkey and placed it underneath her feet. The water rose still higher, and then this female monkey took hold of another child and placed it under her feet. The water still rose, and the third child she also took up and mercilessly placed under her feet to save herself. Just so it is. People and things are dear to us as long as they serve our interests, our purposes. The very moment that our interests are at stake, we sacrifice everything.

Thus we come to the conclusion that the seat, the source of happiness is somewhere within the Self. The home of happiness is somewhere in the Self, but where is it ? Is it in the feet ? The feet support the whole body, it may be in the feet, but no, it is not in the feet. Had it been in the feet, the feet ought to have been the dearest thing in the world. Of course the feet are dearer than anything else outside, but they are not so dear as the hands. Is the home of happiness in the hands ? The hands are dearer than the feet, but they are not the home of happiness. Then, is happiness located in the nose or in the eye ? The eyes are dearer than the hands or

the nose, but happiness is not located in them. Think of something that is dearer even than the eyes. You might say it is the Life. I say take the whole body first. The whole body is not the home of happiness. We see that this whole body we are giving up; we are changing every moment. In several years, every particle of the body is replaced by a new particle. It may be in the intellect, in the brain, in the mind. It may be there. But let us see if there is not something dearer than even the intellect. Let us examine that. If there be something which is dearer and sweeter even than the intellect, then, that may be the home of happiness. We say that life, or, as the Hindus put it, *prana* may be the source of happiness because people often want to live even at the sacrifice of their reasoning powers. Here is a choice between two alternatives, die altogether, or live as a crazy, lunatic man. Everybody will choose the alternative of life, even in a crazy, lunatic frame. Thus we see that the intellect or intelligence is sacrificed at the altar of life. Then life, personal life, this may be the home of happiness, the Sun from which all happiness emanates. Just examine whether life is really the home of happiness. Vedanta says No! No! Even life is not the home of happiness. The Home of Happiness, the Heaven within is higher up still; "even beyond individual, personal life." Where is it then?

Rama once saw a young man at the point of death. He was suffering from a very bad disease. There was excruciating pain in his body. The pain

began in the toes of the feet. At first it was not so great, but after a while it kept coming up, and then his body was undergoing a hysterical movement. Gradually the pain came up to the knees, and then rose higher, until that dreadful pain reached the stomach, and when the pain reached the heart, the man died. The last words this young man uttered were these: "Oh, when shall this life leave me, when shall these *pranas* leave me?" These were the words of that boy. You know, in this country, you say he gave up the ghost. In India, we say he gave up the body. This shows the difference. Here the body is looked upon as the self and the ghost is looked upon as something tacked on. In India the body is looked upon as something foreign to the spirit, the real Self is looked upon as the reality. There, when the body dies, nobody believes that he dies; the body changes, *he* does not perish. And so, the words that escaped the lips of that youth were, "Oh! when shall I give up this life, when shall this *prana* leave me?"

Here we have something higher even than life; something superior to *prana*, something which says "My life," something which says "My *prana*," something which possesses the *prana* and is above the *prana* and Life, and that something is sweeter by far than the individual, personal life or *prana*. Here we see that the *prana* or Life, in that particular body did not serve the interests of the higher self, of the self higher than *prana*, and the *prana* or Life was sacrificed; the *prana* or Life is thrown

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off Here we see something which is superior to the *pranas* or Life, for which the Life is sacrificed This must be by all means sweeter by far than life even, and that must be the home of *anand* or pleasure ; that must be the source, the origin of our joy. Now we see why *prana* or Life is sweeter than the intellect, because *pranas* are nearer to the Real Self, the Self within you Why is it that the Intellect is sweeter than the eyes ? Because the Intellect is nearer to the Real Self than the eyes And why is it that the eyes are dearer than the feet ? Because the eyes partake more of the Real Self in you than the feet do Why is it that everybody looks upon his child as being far more beautiful than the child of somebody else, of his neighbour ? Vedanta says - "Because this particular child which you call 'Mine' you have gilded a little with the gold of your Real Self' Any book in which you may write a line of your own, any work that contains something contributed by your pen, appears to you to be far better than any other book even if it came from the pen of Plato. Why is it so ? Because this book which you call "mine" has the sunshine of your real self in it. It is blessed with the sunshine of Heaven within you Thus the Hindu says that the home of Bliss and the real metropolis of Happiness, is within you All Heaven is within you, the source of all pleasure is within you This being the case, how unreasonable it is to seek Happiness elsewhere

In India, we have this story about a lover. He pined for his beloved one, all his body was reduced

to a veritable skeleton; all his flesh was dried up, so to say. The king of the country in which this young man lived brought him into his court one day, and he also brought the lady-love of the young man into his presence. The king saw that the woman was very ugly. The king then brought before this lover all the fair damsels that adorned his court, and then he asked this lover to choose one of these. This man said, "Oh Shah! Oh King! Oh King! Don't make a fool of yourself. Oh King! you know, Love makes a man very blind. Oh King! you have no eyes to see. Look at her with my eyes, and then say whether she is fair or ugly. Look at her with my eyes." This is the secret of all the charms in this world. That is all. That is the secret of all the fascination of the attractive objects in the world. Oh man! you yourself make all objects attractive by your looks. Looking at it with those eyes, you yourself shed your lustre upon the subject, and then you fall in love with it. We read the story of Echo in Grecian mythology. She fell in love with her own image. So it is with all charms; they are simply the image of Self within you, the Heaven within you. They are simply your shadow. Nothing else. That being the case, how unreasonable it is to hunt after your own shadow.

Rama knows of the case of a little child, a small baby that had just learnt to crawl, to walk on all fours. The child saw its shadow and thought it to be something strange, something remarkable. The child wanted to catch hold of the head of the

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shadow, it began to crawl to the head of the shadow and the shadow also crawled. The child moved and the shadow also moved. The child began to cry because he could not catch the head of the shadow. The child falls down, the shadow is with it, the child rises up and begins to hunt for the shadow. In the meantime, the mother taking mercy on the child made the child touch his own head, and lo, the head of this shadow was also caught. Catch hold of your own head and the shadow is also caught. Heaven and hell are within you. The source of power, joy, and life is within you. The God of men and Nature and nations is within you. O people of the world! listen, listen. This is a lesson worthy of being proclaimed from the house-tops, in all the crossings of big cities, in all the thoroughfares. This is a lesson worthy of being proclaimed at the top of the voice. If you want to realise an object, if you want to get anything, do not hunt after the shadow. Touch your own head. Go within you. Realise this and you will see that the stars are your handiwork, you will see that all objects of love, all the bewitching and fascinating things are simply your own reflection or shadow. How unreasonable it is that "for a cap and bells our lives we pay, bubbles we earn with a whole soul's tasking."

There is a beautiful story about a woman in India. She lost her needle in the house. She was too poor to afford a light in her house, so she went out of the house and was searching in the streets. Somebody asked her what she was searching for in

the streets. She said that she was searching for her needle. The gentleman asked, "Where did you lose the needle?" She said, "In the house." He said, "How unreasonable it is to search in the street for a thing which was lost in the house!" She said that she could not afford a light in the house and there was a lantern in the street. She could not hunt in the house, she had to do something, so she must hunt in the street.

This is exactly the way with the people. You have the Heaven within you, the paradise, the home of bliss within you, and yet you are searching for pleasures in the objects in the streets, searching for that thing outside, outside, in the objects of the senses. How strange!

There is another very beautiful story extant in India about a crazy man. He came up to the boys of the street, and told them that the Mayor of the city was preparing a grand, royal feast, and had invited all the children to partake of the feast. You know, children like candies and sweets. The children being assured by this crazy man of the feast arranged by the Mayor, ran to the house of the Mayor but there was no feast at all; nothing of the kind. The children were baffled; they were put out of countenance for a while, and there was *hansi* (laughing), and the children said to him, "How is it Mr — that you too came when you knew that this story which you told was wrong?" He said, "Lest there be a real feast, lest the story be true and I miss it." For this reason,

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because he did not wish to miss it, he also followed the boys.

Exactly the same is the case of those who by their imagination, by their own benediction you may say, make, make every object in this world attractive, make everything desirable by their own imagination, like the crazy man, and then they want to run after it, so that they may not miss it.

CONCLUSION

Realise the Heaven within you, and all at once all the desires are fulfilled, all the misery and suffering is put an end to.

“Lo ! the trees of the wood are my next of kin,
And the rocks alive with what beats in me
The clay is my flesh, and the fox my skin,
I am fierce with the gadfly and sweet with the bee.
The flower is nought but the bloom of my love,
And the waters run down in the tune I dream
The Sun is my flower, uphung above
I cannot die, though for ever death
Weave back and fro in the warp of me
I was never born, yet my births of breath
Are as many as waves on the sleepless sea ”

Oh, Heaven is within you, seek Happiness not in the objects of sense ; realise that happiness is within yourself.

Om ! Om !

THE LIGHT OF LIGHTS.

Delivered in Denver, Colo., January 13, 1904.

WHAT is the Real Self? The body is not the Real Self, nor is the mind the Real Self, nor is this life the Real Self. How do you know that the world is? Through your consciousness. Even your consciousness undergoes three kinds of changes, moods. There is the waking consciousness, then there is the dreaming consciousness, and there is also the deep-sleep consciousness. Your consciousness being like a thermometer or barometer, it gauges the temperature or the pressure of the world.

The consciousness in the wakeful state indicates that the world is solid, rigid, set in its laws and rules. The verdict of consciousness in the dreaming condition is quite different. But the dreaming and sleeping conditions are just as strong as the waking condition. Again we see that your sleeping experience takes just as much time as the waking experience. In your life you sleep just as much as you wake. A child is, so to say, all the time asleep. All the world undergoes that experience. The reading or verdict of our consciousness in the wakeful condition is flatly contradicted by the verdict of consciousness in deep sleep or dreaming state.

Now that which is the same yesterday, to-day, and for ever is real. This is the criterion of Truth

accepted on all hands. That which persists is real. This consciousness takes three different forms from the subjective standpoint. In the wakeful state this consciousness identifies itself with the body, and when you use the word 'I,' you understand by it this body, this consciousness. It assumes quite a different state in the dreaming condition. You become changed. The dreaming subject is not the same as the waking subject. You find in your dreams that you are poor, whereas you are rich. You find yourself surrounded by enemies, your house is destroyed by fire and you barely escape alive. In your dream you may have taken some water and when you awake, you find yourself thirsty. The dreaming subject is different from the waking subject. So the consciousness assumes one shape in the dreaming condition and another shape in the waking condition, and it takes a third shape in the deep sleep condition. Your consciousness then identifies itself with nothingness. You say "I slept so sound, I dreamed nothing at all." In the deep sleep condition there is something in you which keeps awake all the same, does not sleep. That is your Real Self. That is distinct from the objective consciousness, that is pure consciousness. That is your Self. .

A man comes up and says, "At 12 o'clock last night I was on Broadway St., and I saw nothing, nothing. There was not a single individual there at that time of the night." We ask him to put down on paper in black and white the statement that there was not a single individual present on the said street

at such a time. The man says it is a true statement, for he himself was an eye-witness. Then the question is put, "Are you nobody or somebody? In order that we may accept this statement on your authority, it is self-contradictory. You must be present there if it is true."

When one is in the deepest, profoundest slumber, on waking up they say they dreamed nothing, nothing. We say, brother, you make this statement that there was nothing there, but in order that this statement may be correct, you should come forth as a witness. If you had been really absent, wherefore this evidence that you give? There is something in you which is awake even in that deep sleep condition. That is your Real Self, that is Absolute Will, or Absolute Consciousness.

See how the whole world expands from it. Look at the rivers. They have three states. One state, it is in the form of a glacier, the next state is one of small rivulets and brooks. The snow has thawed and the river is in a very soft, quiet, tender, gentle condition. The third condition is when the river has left the mountains and gone into the plains and become very turbulent and filled with mud. These are the three conditions.

In the first condition in the mountains, the image of the Sun was not seen in the snow. In the second condition it is seen and in the third condition it is seen. In the second state the river was not navigable, it was not of any practical value, but still it was

very beautiful. In the third condition it is navigable, and the fields and valleys are fertilized also. So we see there were two things present ; one was the Sun and the other the river.

One is the Sun of suns in you, which is God in the deep sleep condition. That Sun of suns shines upon the congealed snow ; that Sun of suns is the witness, the motionless, the unmanifest. When the Sun keeps shining on that nothingness in you for sometime, say in the deep sleep state, the Sun of suns in you keeps itself in a shining, heating condition, making the causal body in you melt, and from that nothingness flows out the dreaming condition. This is what the Bible says, " God created the world out of nothing." There was God, and that which is called nothing in the first place. Just as the Sun creates the rivers out of the snow, when the Sun of suns, the God in you, shone upon the seeming nothing—which the Hindu calls Maya—outflowed the subject and object. The subject means the perceiver and the object is that which is perceived.

The dreaming experience is to the wakeful experience as the tender, small rivulet is to the mighty river. They say that man is the image of God. In the deep sleep state you have no ego in you, in the dreaming condition you have and in the wakeful condition you have. In the dreaming and waking conditions you have the reflection of God. The Real Self is God, the Sun, and not this reflected image. In dreams you see all sorts of things. In order to see anything, you have to see it in what

light? Is it the light of the Moon that enables us to see things, or the light of the stars, or Sun? No. Now what light is it that enables you to see all sorts of things in dreams? It is the light within you. It is the same light which makes every object visible. This light, which enables you to see all sorts of things in the dreams, this light simply shone free in the deep sleep state. It makes the objects in the dreams visible, so that light remains constant in the deep sleep state as well as in the dreaming state. Just as in the dream if you see the moon, the moon as well as the light of the moon owes its existence to the light within.

To-day it has been proved that you are All Light. You are the light of lights. Just as in the stream, you know the Sun which is at the source is the same as at the mouth, so the Real Self in you is the same in the deep sleep, the dreaming, and the wakeful state. That Thou Art. Identify yourself with that reality within, then you are strong and full of power. If you identify yourself with fickle, changeable things, it is like a rolling stone gathering no moss. The Sun is not the same at the source, the middle, and the mouth of just one river, but it is same in all the rivers of the world.

That Light of lights in you, that is the Real Self of the deep sleep, the dreaming, and the wakeful states of all the people in the world. That light is not different from the objects upon which it shines. You are that Light of lights. Dwell upon this idea that you are the Light of lights. That am I. I am

the Light of lights Identify yourself with the Light of lights That is your real essence. No fears, no frowns, no sorrow, everywhere it is that. The Light of lights, the constant the unchangeable, the same yesterday, to-day, and for ever. I am the Light of lights, the whole world appears as mere eddies and waves, as mere ripples and rings I am the Light of lights, I am the Light of lights

The following method will be found extremely beneficial towards lifting the veil enveloping the 'little Self

People say 'when you walk, have a friend to talk.' This is fallacious for the following reasons:—

First. When we walk alone, our breath is natural, rhythmical and conducive to health. For this reason Kant towards the close of his life always walked alone to keep up the harmony of breath, and he lived up to good old age. When we walk alone, we can breathe through the nostrils, but when we are talking, we have to breathe through our mouths. Breathing through the nostrils is always invigorating and gives strength to the lungs. God breathed into the nostrils of man and not into the mouth We may exhale through the mouth, but we should always inhale through the nostrils The air that enters the lungs is sifted by the hair in the nostrils

Second. When we are walking alone, we are in the best mood to think and sublime thoughts just seek us Lord Clive, somehow, stumbled on this

secret and used to walk up and down when he had to think upon a most intricate problem in Indian politics. Thus walking alone is extremely beneficial in intellectual culture. When we are walking in company, or when we are walking with people who are all the time forcing their ideas on us, we shut out upon ourselves the original and sublime thoughts which had to visit us otherwise.

Third. From the spiritual stand-point. When walking alone the mind shakes off the dividing forces and discordant elements and gets its centre, and imagination, which is the relaxation of the soul, finds an opportunity to enjoy itself. The whole system is invigorated.

Make this auto-suggestion to yourself that you are happiness incarnate. I am the Light of lights. That is the idea which is to be italicized in cultivating our higher faculties. Walking in the moon-light or early in the morning has indescribable benefits connected with it. Walk towards the setting Sun or towards the rising Sun, walk on the banks of rivers, walk where the cool breeze is playing, and you will find yourself in tune with nature, in harmony with the universe.

OM ' OM !! OM.!!!

REALIZATION OF GOD THROUGH LOVE

*Lecture delivered at San Francisco on
December 24, 1902.*

IN the Books of Moses we read that God created the world. He saw his own handiwork and lo, it was beautiful, sublime. We read about it in the Book of Genesis, and so it is. You know that the attitude of the mind, expressed by "Thy will be done, O Lord" receives a much stronger expression from Vedanta. The Hindu puts it, "My Will is being done. My Will is being done." When the wife identifies her will with her husband's will, she can joyfully say "My Will is being done", and she need not pray, "Thy Will be done", for they are not two but one. She has had to make a great effort to make her will bend to the will of her lord, but when through repeated efforts the faithful wife has conquered the difference, she enjoys the doings of her husband as her own doings. So does a Vedantin enjoy everything in the world as of his own doing. To men of enlightenment.

Stone walls do not a prison make,
Nor iron-bârs a cage
Minds innocent and quiet take
That for a hermitage.

On the other hand, ignorant people, not knowing their true Self, given to egotism and selfishness, make

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even their palaces and castles worse than gaols, graves, and hells. By their petty cares, low, sordid desires, and imaginary fears and apprehensions they forge their own chains

• Vedanta shows you that your happiness is your own business ; what are worldly desires to interfere ? Realize the truth and you are free. Vedantic realization is hard to achieve, because the vast majority of people in Europe and America think they have to change themselves into God, that they have to create the Godhead in them. According to Vedanta the self-evident truth is that you are already God, nothing else but God, your Godhead is not to be effected it is simply to be known and realized or felt. You have to put it into practice. You have to make use of it. Here is a man who has a vast treasure in his house, and has forgotten it. Here is another man who has no treasure in his house. They both begin to dig for treasure. The man who has the treasure but has forgotten it will, by digging, come across it, but the man who has no treasure buried in the house will find it not. The treasure is there, be stingy or miserly no more ; bring it into use. You have not to put the treasure there, you have simply to use it. Your soul is not impure and sinful by nature, it has not fallen through the sin of one man, and does not depend upon the virtue of another man to save it.

Here is a blackboard, it is a hard, solid substance ; suppose you rub the blackboard and rub and scrub it again ; can you make it transparent ? No. Take a looking glass ; it may be soiled, dusty, or dirty, but

when you clean it, it is transparent You have not made it transparent by your efforts, you have simply brought out what was already there The blackboard was not of the nature of transparency and could not be made transparent by any effort

The inherent belief strongly ingrained in every man about the possibility of his salvation, proves the intrinsic purity and sinlessness of the soul ; which is only apparently sullied for a time This universal, native belief gives the lie to the unnatural dogma that the real Soul is sinful by nature, and would lead us to the conclusion that, like the blackboard, it can never be made transparent or pure. Man's true nature is God If God were not man's own self, never could there be the advent of any prophet or saint in this world.

Rama says, " Be not afraid ; come out , rally all your strength and energies and boldly take possession of your birthright ; I am He " Be not afraid, tremble not

Moses, when walking on Mount Sinai, saw a bush aflame He asked, " Who are you , who is there ? " He may not have spoken aloud, but he was very curious as to the marvellous blaze which lighted up, but did not burn the bush The answer came out from the bush, " I am what I am " This pure " I am " is your Self.

Your Atma, your real nature, is like the transparent diamond, the resplendent crystal ; place beside it something black and the crystal appears

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black ; place beside the pure crystal something red and the pure crystal appears to be red, and so on. In reality the pure crystal is colorless. It is beyond all tints, beyond all redness or blackness or any other color ; it is what it is. Similarly, the Atma of yours, the true Self of yours is " What it is " : It is pure " I am."

Here is a man in India, he places beside that pure Self, the pure Atma, a dark rag, the Hindu color, and the Atma, crystal-like, is tintured as it were with that color. The pure " I am " becomes " I am a Hindu " In America beside the true Self, the pure crystal, the Atma that is colorless, that is beyond all name and form, a Yankee places, say, a yellow rag and the unadulterated " I am " is colored as " I am an American " There comes another person and beside the pure Atma, the transparent crystal, he places, say, a red rag or red piece of paper and the pure " I am " is tintured as " I am a woman." Another places beside the Atma another kind of color, and says " I am a master of Arts." Hence we see one says " I am a Christian," another says " I am a Hindu", another says " I am a Yankee", another says " I am a John Bull," another says " I am a child," another " I am a woman," another " I am a lion," another " I am a tiger," and so on. Here the pure, true Self, the untintured, unsoiled, sparkling Atma, Om, or " I am," is common to all, and is one and the same, unchangeable ; there is in reality no coloring in it. The coloring is put there by your own ignorant predication. Take a transparent glass and

some color, the color does not sink into it, it is simply reflected in it and not attached to it. Crystal is always pure and colorless. The "I am" is all-pervading, universal; it is present everywhere in you. The lion and the tiger show forth the same thought of "I am." This pure "I am" you are. You have no right to identify yourself with the colored piece of paper or rag beside you, for there was a time when this simple, unadulterated Atma inhabited another form. The "I am" occupied another body. There was a time that you felt "I am a lion," or "I am an ox," in some previous birth.

Freedom and happiness you achieve by realizing the true Self, the real "I am," which is the same yesterday, to-day, and for ever. The pure "I am" is untouched by time, because in the previous birth the pure "I am" remained the same. It is not sullied by space, because all these bodies are possessed by the self-same "I am." All time is simply Now to it and all distance Here. This pure word "I am" signifies eternal reality, the immutable Truth. Now, it is this "I am," that is represented by Om. The pure "I am," "I am He" is represented by Om.

Om, according to the Persian language is O-Am, or "I am He." "I am Brahma;" Om represents the pure idea of "I am."

In a thousand forms may thou attempt surprise,

Yet, all-beloved one, straight know I thee.

Thou may with magic veils thy face disguise,

And yet, all-present one, straight know I thee.

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Upon the cypress's purest, youthful bud,
All-beauteous growing one, straight know I thee :
In the canal's unsullied, living, flood,
All captivating one, well know I thee
When spreads the water-column, rising proud
All-sportive one, how gladly know I thee ;
When, e'en in forming is transformed the cloud,
All figure-changing one, there know I thee.
Veiled in the meadow's carpet's flowery charms,
All chequered starry fair one, know I thee ;
And if a plant extend its thousand arms
O, all-embracing one, there know I thee
When on the mount is kindle morn's sweet light,
Straightway, all-gladdening one, salute I thee.
The arch of heaven o'erhead grows pure and bright,
All heart-expanding one, then breathe I thee
That which my inward, outward, sense proclaims,
Thou all-instructing one, I know through thee ,
And if I utter Allah's hundred names,
A name with each one echoes meant for thee

Rama wants to say a few words about Moses. When Moses heard a voice in the bush he found a hissing snake beside him. Moses was frightened out of his wits, he trembled, his breast was throbbing; all the blood almost curdled in his veins; he was undone. A voice cried unto him, "Fear not, O Moses; catch the snake; hold it fast; dare, dare to catch hold of it." Moses trembled still and again the voice cried unto him, "Moses, come forth, catch hold of the snake." Moses caught hold of it and lo, it was a beautiful and most splendid staff. Now, what is

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meant by this story? The snake (Sarp) stands for Truth (Satya). You know according to the Hindus and other Orientals Truth or Final Reality is represented by the snake Sheshaj. The snake coils up itself in a spiral form, making circles within circles, and puts its tail back into its mouth. And so we see in this world we have circles within circles: everything repeating itself by going round and round and extremes meeting. This is a Universal Law or Principle which runs through the whole universe.

To catch hold of the snake means to put yourself boldly into the position of the wielder of Divine Law, or Ruler of the Universe. Put yourself boldly in that position, realise your oneness with Divinity.

Moses belonged to a tribe living in slavery. The Jews were badly off in those days. They were driven from their country and had become wanderers. Owing to the numerous persecutions to which they had been subjected, it was but natural for them to believe in a God who was a tyrant on and on: a God who was a perfect autocrat.

If bullocks were to gather together to form a religious parliament, what would be their definition of God? They would define or describe God as a great majestic bullock that could frighten any other bullock to death. If lions should form a religious parliament of their own, their idea of God would be that of the largest and strongest lion, the most fierce lion of them all. Can you conceive anything beyond

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your capacity? Can you jump outside yourself? No. Let lions sit in judgment and begin to think of God and they make him a big formidable lion. Similarly, if frightened people sit in judgment and begin to think of God, they cannot help conceiving God as a great slave-owner, a bug-bear, a great master, a terrifying ruler. Thus the Jews naturally portrayed Divinity as a gigantic, magnificent Ruler, a grand Master.

In most Oriental and especially Semetic languages the word for God is *Malik*, which is often translated as Master. A few words about the origin of this name will not be out of place here.

The Jews had many tribes, and each tribe had a god of its own. The god of one tribe was at one time called Moloch. In the mutual warfare of these tribes, the tribe of Israel gained the ascendancy, and consequently the god of this tribe, Moloch, overpowered all other gods and became the god of all Jews. This gives the origin of the name *Malik* or master for the monotheistic personal God of the Semetics. At that time the idea of a monotheistic Master was the science of the day; it was their attempt to penetrate into the gulf of the Unknown. It suited them. Circumstances are changed now; most people do not want monarchy; they want self-government; they want freedom in America, and they want freedom in England and everywhere. Science has progressed. Everything has evolved and advanced. It is high time for the old, overbearing and domineering

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conception of God to evolve into the freedom-inspiring idea of "I am God" as taught by Vedanta. Just as the absolute monarchy of England was limited step by step, so it is time to take away from this tyrant of a personal God all his powers and achieve religious freedom. The Jews lived in political thralldom, their god ought to have been a Master distinct from them. You enjoy political and social freedom, your god ought to be your own Atma or Self. These are the days when people do not want to live in slavery. Bondage and thralldom is fast departing; evolution is at work and everything must progress upward and onward. Should your personal God alone be at a standstill? No.

God at one time had a rival Satan, and God had some angels and servants to limit his being. He created the world in seven days. When was it? It was when Moses wrote his Books. You know several thousand years have passed since the days of Moses. The world has undergone a revolution. What kind of a God is He? Who does not grow? Everything must grow, must evolve. By this time your God should have no rival like Satan beside Him, there should be nothing else to limit His Being; He should be above the profession of an architect or world-builder or maker. It is high time for the whole world to take up Vedanta. It is high time for the whole world to dare to take up and grasp this hissing serpent of Truth Absolute. Truth comes to you and tells you you are God; that God is not separate from you; tells you that God is not in this heaven or

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that hell, but in your own Self Here in the realization of this idea you have absolute freedom

Why depress your brains through fears and why raise up your energies in supplications? Represent your inner nature; crush not the truth, come out boldly, cry fearlessly at the top of your voice "I am God," "I am God" That is your birthright

Ordinary people are in the same state of mind in which Moses was when he heard the voice. Moses was in a state of slavery, and when he saw the serpent he trembled. So it is with the people when they hear this sound "I am", this pure knowledge, the pure truth OM When they hear this they tremble, they hesitate, they dare not catch hold of it. Words like the following sound like a hissing serpent to the people. Ye are Divinity Itself, the Holy of holies; the World is No World; You are the All in All, the Supreme Power, the Power which no words can describe, no body or mind, ye are the pure "I am;" that you are

Throw aside this little yellow, red, or black piece of paper from beside the crystal and wake up in your reality and realize "I am He," "I am the All in All." People want to shun it They fear the serpent Oh! do catch hold of the snake, and then, O wonder of wonders, this snake will become the staff of royalty in your hands. The hissing serpent will feed you when you are hungry, will quench your thirst when you are thirsty, will sweep off all difficulties and sorrows from your way.

Moses, when in the woods, touched a rock with this staff, and bubbling, sparkling water came out from the rock. When the Israelites were fleeing for safety they had to cross the Red Sea. There this terrible sea stood before them as a gaping grave to devour them. Moses touched the Red Sea with this staff and the waters split in twain, dry land appeared and the Israelites passed over it.

This apparent hissing snake, this Truth, appears to be awful, but you have only to dare to pick it up and hold it fast; to your wonder you will find yourself the Monarch of the Universe, the Master of the elements, the Ruler of the stars, the Governor of skies, you will find yourself to be the All. People have a shyness in applying this truth, in embracing this divine principle. Come up, hesitate not. Take hold of this truth fearlessly. Make bold to hug it to your bosom, make it yourself. Realize the Truth and the Truth will make you free.

It is a sin not to say "I am God." It is the worst theft to steal the Atma. It is falsehood and atheism to say "I am a man or woman" or to call yourself a poor crawling creature. Do not play the miser's part. The miser has all the treasures in his house, but does not want to part with a single cent. You have the whole world within you, the whole universe is your own. Why hide it? Why not bring it into use? Put it into practice; drink deep of the nectar of your own Self! Why not gain your own natural intrinsic kingship?

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The people in India call this Realization of the Absolute Truth, regaining of the forgotten necklace. There was a man who wore around his neck a most precious and long necklace or garland. It slipped down the back of his body by some means, and he forgot it. Not finding it dangling there on his breast he began to search for it. The search was all in vain. He shed tears and bewailed the loss of his priceless necklace. He asked some one to find it for him, if possible. "Well," said some one to him, "if I find the necklace for you, what will you give me?" The man answered "I will give you anything you ask." The man reaching his hand to the neck of his friend, and touching the necklace said, "Here is the necklace, it was not lost, it was still around your neck but you had forgotten it." What a pleasant surprise! Similarly, your Godhead is not outside yourself, you are already God, you are the same. It is strange oblivion that makes you forgetful of your real Self, your real Godhead. Remove this ignorance, dispel this darkness, away with it, and you are God already. By your nature you are free; you have forgotten yourself in your state of slavery.

A king may fall asleep and find himself a beggar, may dream that he is a beggar, but that can in no way interfere with his real sovereignty.

O King of kings, my dear Self in all these bodies, absolute monarch, quintessence of blessing, O dear one, make not a slave of yourself in the dream of ignorance. Arise and rule in your supreme

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majesty, ye are God, ye are God, ye could be nothing else. *With full force from within, casting away all hesitation, feebleness and weakness, jump right into the pure "I am," or Self.* Ye are God, He and I are one. What a balmy thought, what a blessed idea. It takes away all misery, unloads all our burdens. Wander not outside yourself. Keep your own centre. Archimedes said, "If I can find a fixed fulcrum, a standpoint, I can move the world," but he could not find the fixed point, poor fellow. The fixed point is within you. It is your Self. Get hold of it and the whole universe is moved by you.

OM ! OM !

THE INFINITE IN THE FINITE

• (*Lecture delivered in the Great Golden Hall, San Francisco. January 10, 1903*)

THE INFINITE ONE IN THE FORM OF LADIES AND GENTLEMEN —

BEFORE beginning the subject, a few words ought to be spoken on the kind of audience that the world usually furnishes.

People usually do not hear with their own ears, but with the ears of others. They do not see with their own eyes, they see with the eyes of their friends. They do not taste with their own taste, they taste with the taste of others. How unreasonable! Men of the world, use your own ears, use your own eyes on every occasion. Use your own understanding on every occasion ; your own eyes and ears are not for nothing ; they are for use

One day Rama was passing through the streets. A gentleman came up and said, "What do you mean by wearing this dress? Why do you wear that dress? Why do you attract our attention?" Rama always smiles and laughs. If you enjoy the dress of Indian monks, Rama enjoys your enjoyment. If this dress can make you filled with cheerfulness and makes you smile, we derive happiness from your smiles. Your smiles are our smiles.

But be reasonable, please. If newspapers write a word in praise or against somebody, all the community begins to feel the same way. They say, the newspapers say that, the newspapers say that. What is at the root of the newspapers? Usually boys and women are the reporters on newspapers. All the material comes not from the hands of the learned critic but from the hands of the fourth-rate, sometimes tenth-rate reporters. If one man, the Mayor, begins to praise somebody, if one man who is looked upon to be a great man begins to honor a person, all the people begin to resound and re-echo the voice of that one man. This is not independence. Independence and freedom imply using your own ears on every occasion, using your own eyes on every occasion.

Rama said to the man who asked why he wore this dress, 'Brother, brother, let me know the reason why this color should not be worn and some other color should be worn?' Why should Rama wear the black color, or say, the white color, instead of this? The reason, pray! Find some fault. What fault do you find?' He could find no fault. He said, 'This is just as comfortable as my color. This cloth protects you from the cold and heat, just as much as mine. This is just as good as any other color, and any cloth that you wear must have some color or other. If it is black, it has a color; if it is white, it has a color, if it is pink, it has a color; it must be some color or other. It cannot escape from being one color or another.'

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Now tell me what fault you have got to find with this color. He could find no fault. Then Rama asked him to be kind to himself, to be kind to his own eyes, to be kind to his own ears, to use his own eyes, use his own ears, and then judge, to judge not through the opinions of others. Be not hypnotized through the opinions of others, and the more a man stands above this weakness of being hypnotized by others, the more free he is.

Rama wishes you to attend to these lectures through your own ears and through your own intellects. Form your own judgments. If you attend to these lectures properly, Rama promises that you will reap the greatest benefit. You will place yourself above all anxiety and fear, above all troubles.

You know people say, it is riches that they want. Oh, sir, what do you want riches for? You want riches for happiness and not for any thing else, and riches do not bring happiness. Here is something which will bring you happiness. Some say we want to listen to lectures which will touch, which will run through our hearts, so to say, we want lectures which will produce a direct, instantaneous effect. Be not like children. Show a child a dollar and a piece of candy. The child will at once take the piece of candy, which produces the immediate sweet effect. He will not take that piece of silver or gold. Be not like children.

Sometimes the lectures and the orations will produce an instantaneous effect. They are like mere

candy, nothing abiding in them, nothing lasting in them. Here is something which will produce the most abiding and the most lasting influence on you. In Universities and Colleges, people listen hour after hour to the lectures of the instructors and Professors in the University. The Professors do not manifest any oratorical ability or observance of any rhetorical rules. The Professors usually lecture to their students slowly, calmly, hesitatingly, but the students have to take up every word that drops from their lips, whether the Professor has the gift of producing an instantaneous effect or not, the students have to take up every word that drops from his lips.

So Rama says to the world to-day, the world must listen to his words, just in the same spirit in which the College students listen to the words of their Professors. You may say these words are presumptuous. But, yes, the time is coming when the *

The Infinite in the Finite is the proposition for to-night's discussion. It is very hard to popularize Philosophy, it is very hard indeed to popularize knowledge, but Socrates says, and the words of Socrates are perfectly right, "Knowledge is virtue." It is this idea that will ultimately govern mankind. It is knowledge that governs mankind; it is knowledge that transforms itself into action. People want ready made action, but ready-made action will not abide. Rama is bringing to you knowledge which

* Here Rama became silent, and was lost in thought.

will convert yourself into infinite power of action. It is hard to popularize it. We will do our best to make this difficult and abstruse problem as easy as possible

- We will begin with the minutest thing that you can conceive of in this world, the minutest thing that you usually see in this world, say, a poppy seed ; or you might take the mustard seed, or any other seed you please, some small seed. Very small it is. Hold it before you on the palm. What is the seed ? Is this the seed that you see before you, or that you smell, or that you weigh, or that you can touch. Is that the seed, that tiny something ? Or is the seed something else ? Let us examine it.

Sow this seed in the earth, underground. In a very short time, the seed germinates into a beautiful plant, a sprouting plant, and out of that first original seed we get thousands of seeds again in due time. Sow these thousands of other seeds, and we obtain millions of seeds of the same sort. Sow these millions of seeds again, and we get quadrillions of seeds of the same sort. What does this phenomenon imply ? The original seed, the first seed with which we began, where is that seed now ?.

That perished in the ground ; that died in the ground ; that is not to be seen anywhere, but out of that original seed, we have got to-day quadrillions and quantillions of seeds of the same sort. What an infinite potentiality, what an infinite power, what

an infinite capacity was hidden or latent in the primitive, original seed with which we began !

Now the question is again asked What do you mean when you say here is a seed, here is a small poppy seed or mustard seed, what do you mean by that expression ? Do you mean that the word seed simply means the form, the size, the weight, the smell of the seed ? Does the form seed really mean only the external centre of forms ? No, no We could make an artificial seed which had the same weight as the genuine seed, which had the same color as the genuine seed, which had the same smell as the genuine seed, which had even the same taste as the genuine seed. But this artificial seed could not be really called a seed, this could not be called a genuine real seed ; this would be simply a doll, a plaything for children and not a seed Thus we see that the word seed has got an apparent meaning and also a real meaning. The apparent meaning of the word seed is the form, the size, the weight, the properties which we can perceive with our senses, but the real meaning of the word seed is the infinite power, the infinite capability, the infinite potentiality which is latent in the seed form. There we see the Infinite in the Finite. The infinite potentiality, the infinite power latent in the finite form or figure and the real meaning of the word seed, is the infinite within and not its outside or outward form, not that.

Now does this infinite capacity die with the death of the form or figure ? The seed form dies,

the seed form or the apparent seed dies in the Earth, but does the real seed, that is to say, the infinite within, does that also die ? No, no, not at all. How can the Infinity die ? That never dies. To-day we take up the seed which is, say, the thousandth descendant of the primitive seed. This seed we take up. Sow this seed again, plant this seed again in the Earth and you will see that this seed again has got the same infinite power of development as the primitive seed had. This millionth descendant of the original seed has got the same infinite capability and potentiality which the original seed had.

We see then that the real meaning of the word seed, which is the infinity within, was the same in the case of the original seed and is the same in respect to the thousandth descendant of the primitive seed. And this infinity will remain the same with reference to the pintillionth descendant of the primitive seed. We see then that the Infinity within, the infinite capability or power is unchangeable, immutable. We see again that the real seed, the infinite power, the infinite capability, is not destroyed. The original seed form perished, but the power did not perish. The power reappears in the thousandth descendant seeds unchanged, unaltered. The true Infinity does not die with the death of the body of the seed, with the death of the seed form ; the soul of the seed, as it were, I will say the real infinity in the seed, so to say, does not perish ; it does not change, it remains the same yesterday, to-day, and for ever. Again that infinite power of expansion or

development is the same in the seeds that we take up to-day, as it was in the primitive seed. It does not change, it remains the same yesterday, to-day, and for ever. Again, that infinite power of expansion or development is the same in the seeds that we take up to day as it was in the primitive seed ; it does not increase ever so little ; it does not decrease in the least

We see that the real meaning of the word seed, I will say the spirit or the soul of the seed, does not increase ; it does not decrease. To sum up this : The real seed is the same yesterday, to-day, and for ever. It is infinite, it does not die when the seed form or the body of the seed form dies, it is indestructible, it is unchangeable ; there can be no increase or decrease in it.

(You will excuse Rama if there is any repetition. He thinks that sometimes repetition is necessary.)

Microscopic insects you might call them , small monads, the primitive development of protoplasm, sometimes called protozoa. Do you know how they develop ? They develop by bisection as it is called by naturalists. This bisection takes place naturally and we can bring it about. Take up one of these microscopic monads, small tiny insects. With a fine, most refined lance, bisect or divide it into two equal halves. What will become of it ? O, it is cruel to do so, because if we bisect a man, if we pierce a dagger through his body and bisect him into two, he will die. So, if we bisect a monad, it will die.

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But bisect the monad and it does not die, it becomes two. Wonder of wonders! Cut it into two, and it becomes two, as big as the other one. Take these two up and cut them, again bisect each of them and instead of their dying, you will have four living monads of the same force and energy as the original one had. You will get four. Cut each of these four into equal halves and instead of killing the four, you will multiply them into eight. So on, you can multiply to any extent you wish. You can increase their number to any extent you like. How strange, how strange!

There you see before you the form of a monad, the body of a monad. I use the apparent meaning of the word monad. The apparent meaning is simply the body, the form, the size, the weight, the color, the figure. The apparent monad is that, but the real monad is the power within, or the energy, the life within, that is the real monad. Kill the apparent monad, destroy the form, and the real monad or the soul, the spirit you might call it, does not die, that does not die; it remains the same. Go on cutting bodies, destroying bodies. The death of the body destroys not the real spirit, it destroys but the form.

Immortal is the true Divinity that you are. The original body of the monad could be multiplied millionfold, could be increased to billions, and here was the infinite power latent, in the body of the original monad. Infinity in the finite! Infinity in the finite!

Now the question comes when the bodies are multiplied, when the bodies of the monad go on increasing, multiplying, does that infinite power within also go on multiplying, does that also increase? Or does it decrease? No, it neither increases nor decreases. The real Infinity within the outward apparent finite form of the monad does not change, it multiplies not, it decreases not: it remains the same.

The Vedantic explanation of this phenomenon will be given by an illustration.

There was a small child that was never shown a looking glass. You know in East India, in Hindustan, small children are not shown looking-glasses. This small baby once happened to crawl into the room of his father, and there was a looking-glass lying on the floor, with one end of it lying against the wall and the other end resting upon the ground. This little baby crawled up to the looking-glass, and lo! there he sees a baby, little child, dear little baby. You know children are always attracted by children. If you have a child and you go to your friend's house with it, when you go to talk with your friend, the child will at once make friends with the other children of the house. So this child saw in the looking-glass a child of its own size. He went up to him and when he was moving up to the child in the mirror, the latter moved up to him also. He was delighted. He found that the child in the mirror was on friendly terms, liked him just as much as he liked the child in the mirror. Their noses met. He put his nose

against the mirror and the child in the mirror also drew his nose up to his nose ; their noses touched each other. Their lips touched. He put his hands on the mirror and the child in the mirror also put his hands to him, as if he were going to shake hands with him ; but when the hands of this boy were on those in the mirror, it fell flat on the ground and broke into two pieces. Now the child saw that instead of one child there were two children in the mirror. His mother, in the other room, heard this noise and came running to the room of her husband and there seeing that he was not there, but the child was making havoc with the articles in the room, and had broken the mirror, she came up to him menacingly, in a threatening manner, as if she was about to strike him. But you know, children know better. They know that the threats and frowns and browbeatings of their mothers mean nothing. They know it through experience. The child, instead of being frightened at the words of the mother, which were. "What have you done," "what have you done," "what are you doing here," took these words not in the sense of threat or frown, but in a good sense. He said : "O, I have created two. I have made two." The child created two children out of one child. There was originally one child only that was talking to the one child in the mirror, and now this child made two children. A small child became the father of two children even before he was of age. He said, "I have made two ; I have made two." The mother smiled and took the child up in her arms, took him to her own room.

Take up these two pieces of looking-glass, break them, spare them not you will get more looking-glasses ; break these pieces into four pieces and you will get four children. Now the small child by breaking these four pieces of glass into eight pieces, could create eight children. Any number of children might be created that way. But we ask. Does that real divinity, does that real child increase or decrease by the breakage of the mirrors ? It neither increases nor decreases. The increase and decrease take place only with looking-glasses. There is no increase in the child that you see in the looking-glass, that remains the same. How can the infinite be increased ? If the Infinity increases, it is not Infinity. How can infinity decrease ? If it decreases, it is not the Infinity.

Similarly, the Vedantic explanation of the phenomenon of bisection of a monad is that when you take up one small microscopic insect and bisect it, the body which is just like the mirror, just like the looking glass, that little body is divided into two, but the power, the real infinity within, the real monad, or the true spirit or Energy, or any name you might give it or the true God within it is not bisected by the bisection of the bodies of the monad. When the bodies of the monad are multiplied, the power with the real monad, the true divinity inside does not multiply ; that remains the same. That is like the real child and the bodies of the monad are like the pieces of looking-glasses. When the bodies of the monad are divided and sub-divided and divided again, the infinite power which is unchangeable, goes

on reflecting itself, and showing itself, manifesting itself equally in all the thousandfold or millionfold bodies. That remains the same. That is only one, only one, only one, no duality, no plurality. O, wonder of wonders. What a joy! Bisect this body, cut this body and I die not. The real self, the real me, the true I dies not! Burn this body alive; do with it anything you like, no harm is done to me. Realize, realize that you are the infinity within. Know that. The very moment that a person knows himself to be that, the very moment that a man realises his true nature, he is free above all danger, above all difficulty, above all suffering, above all tribulation and pain. Know that, be yourself!

Oh, what wonder of wonders that it is one infinite power that shows itself in all bodies, in all the apparent personalities, in all the apparent figures. Oh, it is the I, the I, the Infinite One that is manifesting itself in the bodies of the greatest orators, in the bodies of the greatest men, in the bodies of the most wretched creatures! Oh, what joy! I am the Infinite One and not this body. Realize that and you are free. These are not mere words; this is not mere imaginary talk, this is the truest reality. Realize the truest reality, the real power that you are; infinite you are, above all danger and difficulty you rise instantaneously.

Here are, suppose, thousands of mirrors in the world. One mirror is black, another is white, another is red, another is yellow, another is green, one of the mirrors is convex, another is concave, another

mirror is prismatic, another mirror has a lens, suppose. There are all sorts of mirrors. There is one person standing in the mirror. He looks all around. He finds himself red at one place, in the red glass he finds himself red; at another place he finds himself yellow, at another place he finds himself black, in the concave mirror he finds himself disfigured in a most ludicrous manner, in the convex mirror he finds himself again distorted in a most ridiculous way. He finds himself in all these multiplied shapes and forms, but in all these apparently different manifestations, there is one indivisible, unchangeable, eternal, constant reality. Know that and free yourself. Know that and shake off all sorrow. All this distortion and disfigurement has nothing to do with the real infinity, divinity, which manifests and reveals itself in all these different mirrors or glasses. The differences lie in your bodies. The bodies, the minds, are like the different glasses; one body may be like a lens, another prismatic, another a white glass, another a red glass, another concave, another convex. The bodies are different, but you are not the bodies only, the apparent unreal self. Through ignorance you call yourself the body; the body you are, not. You are the infinite power; the divinity, the constant, immutable, unchangeable One. That you are; know that and you find yourself inhabiting the whole world, inhabiting the whole universe.

In India we have mirror houses. In mirror houses we have all the walls and the roof bedecked

with mirrors and looking-glasses of all kinds. The owner of the house comes into that room and finds himself on all sides

Once there came into a mirror house of this kind a dog. The dog finds armies of dogs on his right coming up to him, and you know that dogs are very jealous, dogs do not wish some rival dog to be present beside them. They are very jealous. When this dog saw thousands of dogs approaching him from the right, he turned to the left hand side, and again on that wall were fixed thousands of mirrors, and there he finds an army of dogs coming up to him about to devour him, tear him to pieces. He turned to the third wall and there he found again dogs of the same sort. He turned to the fourth wall and there the same thing. He turned his head upward to heaven and there from heaven he saw thousands of dogs coming down upon him to devour him and tear him to pieces. He was frightened. He jumped up, all the dogs jumped on all sides, he was barking and he found all the dogs barking and opening their mouths at him. The sound re-echoed from the four walls, and he was afraid. He jumped and ran this way and that way. The poor fellow died exhausted on the spot.

Exactly the same way, Vedanta tells you this world is like a mirror—house, and all these bodies are like different mirrors, and your true Atma or real self is reflected on all sides, just as the dog saw his figure reflected from the four walls. Just so does the One Infinite Atma, the one Infinite Divinity, the

Infinite Power, reflects itself in the different mirrors. It is the One Infinite Rama that is being reflected through all these bodies. Ignorant people come like dogs in this world and say : " That man will eat me up, that man will tear me to pieces, destroy me " Oh, how much of jealousy and fear in this world ! To what are this jealousy and fear due ? To the ignorance of the dog, to dog-like ignorance is all this jealousy and fear of the world due. Please turn the tables. Come into this world like the master of the house, of the looking-glass and mirror house. Come into the world not as d—o—g but as g—o—d, and you will be the master of the mirror house, you will be the owner of the whole universe, it will give you pleasure when you see your rivals and your brothers and your enemies advance ; it will give you joy when you find any glory anywhere. You will make a heaven of this world.

We come now to man. You have seen the infinite in the finite in the case of the seed. That was an illustration taken from the vegetable kingdom. The infinite in the finite was shown to you in the monad ; that was an instance taken from the animal kingdom. You have seen the Infinite in the finite in the case of the glass. This was an instance taken from the mineral kingdom. Now we come to man.

Just as the original seed died and gave rise to thousands of seeds, but in reality the real seed did not multiply, did not decrease, remained the same, and just as the original monad dies and gives rise to thousands of monads, while the real monad remained

the same, and just as the glasses broke, the mirror is broken, but the real child did not break, just in the same way when a man dies there come up his sons, two or more, sometimes dozens. Some of the Englishmen, Anglo-Indians in Hindustan have scores of children. When the parents die, in their place come up dozens and scores; these again die in their turn and leave behind a fourfold progeny. They die and leave behind a large number. Here is again the same thing. Just as the original monad died and two came up instead, and out of these two, four came up, and out of these eight came up, the original seed died, and out of that thousands came up in time. Similarly out of any pair of man and woman come scores, nay, thousands, millions of pairs of the same sort, the pair goes on multiplying.

There is no time to enter into detail, only an outline can be given in one lecture.

Vedanta tells you that just as the case was with the seed, monad, or glass, so is the case with you. The primitive pair of man and woman died, and out of them, out of the Adam and Eve of the Christian Bible, sprang up billions of inhabitants of the world.

Here again Vedanta tells you that this apparent multiplication, this apparent increase, implies no increase in the true, real man that you are. The real man does not increase. The real man in you is the Infinite All. Man is the infinite individual, you might call it. Let all the people die and any one pair

remain. Out of this pair we can have millions of population in due time. The infinite capability, the infinite power, the infinite potentiality which was concealed or latent in the primitive pair is found in each pair to-day undiminished, unimpaired. This Infinity you are. This infinite capability, infinite power, you are, and this infinite power is the same in all these bodies. These bodies may multiply like glass, but the man, the real infinity is only one. You may make much of these bodies, you may think of them whatever you please, but these you are not. You are the infinite power which is only One, One indivisible, the same you are yesterday, to-day, and for ever. It might be made more clear by a popular illustration.

Who are you, sir? I am Mr so and so. Yes. Are you not a man? Oh, man I am, of course. Who are you? I am Mrs so and so. Are you not a woman? Woman I am, of course. Go to anybody and he says I am man, but take an unphilosophical man, ask him and he will never tell you that he is a man. He will also say I am Mr so and so, and I am Mrs so and so. Oh, but men also you are. Then he may admit that he is a man.

Now we ask, have you ever seen a man, the unadulterated, 'unspecified, unparticularized man? Have you ever seen that? Wherever we chance to meet, there appears a Mr. or Mrs, there appears a lord or lady, but the real man, the concrete man you cannot find anywhere, and still we know that this concrete man is in all things higher. That species, man in

itself, you cannot lay your hands on, a man divested of his Smithness, Johnness, or divested of his mister-ness or Mrs-ness. Man *per se*, divested of these properties we cannot see anywhere, and yet this man is present in all these bodies. Bring before you Mr. so and so. Take away the man part of him, diminish man, the concrete man, and what remains? Nothing. All gone, all gone. Take away Mr.—, remove all the misterhood and the other things and we cannot find anything, but the real man is still there. The real man Rama² takes in the sense of the underlying power, or the infinity within you. Be not misled by the words of Berkeley. Weigh and examine it thoroughly, and you will see that there is indeed something, the infinity within, which cannot be seen, cannot be heard, cannot be tasted and yet it is the fountain head of all that you see, it is the cause of all sight, it is the cause of all sound, it is the reality in all your taste. It is the reality, the divinity, the one power in all that you perceive, see, touch, or hear. It is there and yet it is indescribable. Thus we see that the Infinite within the finite is incapable of being seen, incapable of being heard, incapable of being thought, of being imagined, and yet all that you see is through it, all that you hear is through it, all that you smell is through it. It is indescribable and yet the fountain head, the essence of all that is described.

In conclusion, Rama simply asks you to do one favor to yourself. Above all, Be men! All these bodies are like dew-drops and the real man is like

the ray of the Sun which passes through and threads all those beads of dew. All these bodies are like the beads on a rosary and the real man is like the string that passes through them all. If you once sit still for a second and feel, feel that you are the universal man, you are the Infinite power you will see that all this you are Being man I am everything, being that indefinite man or species man, I am everything. You are all one ; at once you are all one. Just rise above this misterness and Mrs-ness, rise above that and you become one with the All. What a grand idea ! You become one with the All Then you become one with the whole universe

Here is a translation of a part of one of the Upanishads, but it is not a perfect translation.

' I am the Unseen Spirit which informs
'All subtle essence' I flame in fire,
I shine in sun and moon, planets and stars !
I blow with the winds, roll with the waves '
I am the man and woman, youth and maid !
The babe new-born, the withered ancient, propped
Upon his staff ! I am whatever is—
The black bee and the tiger and the fish,
The green birds with red eyes, the tree, the grass,
The cloud that hath the lightning in its womb,
The seasons and the seas ! In Me they are,
In Me begin and end "

(*Upanishad*, Sir Edwin Arnold, translator)

THE INFINITE IN THE FINITE

Infinite you are, that infinity you are, and as that infinity, as it were, have created these imaginary, false illusory bodies; you have made this world like a mirror house for yourself. Take care of the One Infinite, Universal God and the same you are; that dwells and permeates this world.

Om! Om! Om! Om!

THE WAY TO THE FULFILMENT OF ALL DESIRES.

*Lecture delivered before the Hermitic Brotherhood,
December 13th, 1902*

MY OWN SELF IN ALL THESE FORMS,

BEFORE beginning the subject, a few words will be spoken on India's material backwardness. There was a time when probably India possessed more riches than all Europe possesses at this time; there was a time when India had more jewels and more diamonds, pearls, and rubies than all America has to-day. India has had her day in material prosperity. Nations after nations overran India from time to time. Greece became rich at the cost of India, Persia became rich at the cost of India, Afghanistan became rich at the cost of India, and at this day England is amassing fortune at the cost of India. India was once really the land of gold and diamond.

We do not repent. We are not sorry at the present backwardness in material prosperity of India. We know that there is a law, a divine law, a law of our own nature, which is ruling affairs, which is bringing about everything. The divine hand which directs and leads our affairs we know and knowing that, we do not pine at the material backwardness. We do not worry about the loss of material wealth. These things, these material objects of prosperity, all these

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were tried they were weighed in the balance by Indians and found wanting. America is very young to-day, very young, a mere baby, so is Europe very young. They are trying these experiments at this time. India has tried the experiments in the material line has weighed all these things and found them wanting. They are looked upon by Indians as simply a drop of spray, nothing else. They are no factor in your happiness. They cannot make you truly happy, never, never. Iron and gold are good for buying iron and gold; that is all. Happiness is not of the same kind as these material objects, it cannot be purchased. Happiness, true bliss cannot be purchased by these things.

The secret of happiness is different. The secret is that the more you seek things, the more you lose them. The more above the desire you are, the more you feel yourself higher than want, the objects will seek you. Even Indians of to-day, Indians of worldly wisdom do not know this secret, and for want of keen and deep observation, they ascribe causes to some phenomena which are not the true causes. Why has India fallen politically, or, from the material point of view, why is India so low? It is because the present-day Indians are the Indians of those times when the fall of India began, they lack practical Vedanta. You will be astonished to hear that the home of Vedanta, the home of spirituality, India, the fountain-head of the idea of unity, the fountain-head of the idea that all is one, the very creek from which flowed out the Ganges of divine knowledge, spiritual

knowledge, self-reverence, self-knowledge, self-respect, that India lacks practical Vedanta, and that was the cause of India's fall. You will be astonished to hear that, but now there is no time to dwell on that subject. If time allows, in some future lecture it will be dwelt upon. How nations rise and fall, what is behind the scenes that brings down one nation and raises another, what moon is there that causes the ebb and flow of nations? Suffice it to say, and you will welcome these words from the mouth of a man who comes from India, has studied India and other nations, that no nation can fall from any point of view without being degraded spiritually. In this statement, perhaps, other Indians will not agree with Rama, but Rama makes this statement on his own authority, on the authority of keen observation. But how is it that America is at this time advancing rapidly and making wonderful progress? From the point of view of materialistic progress, why is America advancing so rapidly? Because the Americans unconsciously live Vedanta on the material plane. How the Americans live Vedanta practically and why that is the cause of their material progress, we need not dwell on longer. Well, so it is. Truth, truth, truth alone will have the glory. The reality, the real character, sterling character alone will have the glory and will have success. Nothing else can have

Now, leaving aside all details, and leaving aside all comments upon the true, apparently paradoxical remark, those astonishing assertions we have made

just now, leaving them aside for further consideration, let us come to the subject in hand.

We read in the Bible "Ask and ye shall find it; knock and it shall be opened unto you" Again the Hindus preach the Law of Karma, which means that every desire carries with it its fulfilment, as it were; that every wish and every will gives a promise of being fulfilled at one time or another; must be fulfilled. Rama is not going to lecture on that subject. Simply to refer to it will be sufficient for the present. They say every bud that is seen in a garden gets its promise realized, flowers and blooms at one time or another, and all the hopes held out by the lower animals at one time or another are carried into effect. No energy is lost in this world, no force is lost, no matter is lost, nothing is lost. We read about the law of persistence of force, the law of conservation of energy, the law of the indestructibility of matter, and so mental activity, the mental desires, the willing and wishing, this mental energy, how can it be destroyed? It must bear fruit, it must be fulfilled sooner or later. Thus all the desires must be fulfilled. This is the sum and substance of the Law of Karma. The Hindus preach that, according to this law, "Ask and ye shall find it; knock and it shall be opened unto you." But is it really so? Is it actually so? Do we find it so in our every-day life? It is so; but then if you want to prove it by your experience in the way in which people usually understand the Law of Karma, or if you want to verify this statement in the way in which ordinary people understand the meaning of "Ask and ye shall

find it; knock and it shall be opened unto you," you will be mistaken. You will find yourself at a loss. You will see that it does not work; this principle does not work in practice. This statement is not the whole truth: it is only a part of the truth. Ordinary people neglect or do not understand what was understood when the statement was made in the Bible or by the Hindus. "Knock and it shall be opened unto you, ask and ye shall find it;" but you will have to pay the price also for it. There is a price too to be paid. Do not forget that the price is also absolutely necessary. The question as to the price, we find in the Bible, "He that would keep his life will lose it." What does it mean? It implies that he who will crave and yearn and wish he will not have it. In yearning and craving, and wishing we want to keep your life. "He that would keep his life will lose it."

"Man shall not live by bread alone." Look here. In the Lord's Prayer we say, "Give us this day our daily bread." Give us this day our daily bread," and here we say that man shall not live by bread alone. Reconcile these statements; understand them thoroughly. The meaning of that Lord's Prayer, when it was stated, "Give us this day our daily bread," is not that you should be asking, the meaning of that is not that you should be craving, willing, and wishing; not at all. That is not the meaning. The meaning of that was that even a King, an Emperor, who is in no danger of not having his daily bread, even a prince who is sure that the daily bread is guaranteed to him, even he is to offer that prayer. If so, evidently "give us this day our

daily bread" does not mean that they should put themselves in the begging mood, they should ask for material prosperity; it does not mean that That prayer meant that everybody, let it be a prince, a king, a monk, anybody, he is to look upon all these things around him, all the wealth and plenty, all the riches, all the beautiful and attractive objects as not his, as not belonging to him, as God's, God's, not mine, not mine. That does not mean begging, but that means renouncing. Look here "Give us this day our daily bread" That does not mean begging and asking, but it means rather renouncing and giving up, giving up, renouncing unto God. that was the meaning of it. You know how unreasonable it is on the part of a king to offer that prayer "Give us this day, etc.", if it be taken in its ordinary sense. How unreasonable! It becomes reasonable enough when the king, while offering that prayer, puts himself in the mood where all the jewels in the treasury, all the riches in the house, the house itself, all these he renounces, as it were, he gives them up, as it were, he disclaims them. He breaks his connections with them, so to say, and stands apart from them. He is the monk of monks. He says this is God's; this table, everything lying upon the table is His, not mine, I do not possess anything. Anything that comes, comes from my beloved One. He realizes it that way. And if you take the meaning of "Give me this day, etc.," as explained just now by Rama, then you will find it consistent with "Man shall not live by bread alone." Then you will find it consistent with it, otherwise inconsistent.

Again in the Bible we find, "Seek the kingdom of heaven and all things will be added unto you" Here is the secret. Here is the secret of the prayer. This was the compliment the master gave to the Lord's Prayer; this expression, "Seek first the kingdom of heaven and all things will be added unto you."

Again, "In sorrow she should bring forth child" Here we find the missing link, the missing factor Child she will bring forth, but sorrow, sorrow is the price. The desires will bear fruit, all that you ask will come to pass, all that you wish you will have realized. Oh, but you will have to pay the price of sorrow. "In sorrow she should bring forth child" It is not spoken of woman alone, it is spoken of everybody. The desires will be fructified, but by paying the price. What is the price? Sorrow? Even this word sorrow requires explanation. Sorrow means renunciation of all desires Who will see his desires fulfilled? Who? He who clings to his desires; he who sells himself heart and soul to his wishes No, no. The man who entertains desires majestically, as it were, who entertains desires with indifference, with a neutral attitude will alone see his desires fructifying.

People say that their prayers are answered. What are prayers? By taking the word prayer to mean asking, begging, desiring, willing and wishing (some people take the word prayer in that sense), now, understanding by the term prayer, willing, wishing, asking, begging, prayers are heard This is a

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wrong statement. If you mean by the word prayer, asking, begging, willing, wishing, desiring, then no prayers are ever heard. Pray and you will never get it. Ask and you will never have it. Beg and everything will be denied unto you. But usually by the word prayer something higher is meant. What is that? By the word prayer, we mean just rising to a state where you will be above desire, where you will be in tune with the expression "Thy will be done." Look here. Prayer does not mean asking, begging, willing, and desiring and having one's own will done. People understand the word prayer to mean let their will be done, by the self they understand the little self, this begging self, but the gist, the whole life of prayer lies in the feeling, "Thy will be done." When the body is subject to all sorts of trouble, all sorts of pain and suffering, even then from the heart of your heart, from the heart of heart springs forth the idea, or say, the thought, "Thy will be done." It is all right. When the body is sick, when all the circumstances around you, all these are adverse, and they go against you, there springs up from within you the feeling "Let thy will be done," not mine. That is resignation, that is self-denial, the denial of the little self, that is the gist, the spirit, the soul of the prayers, of the prayers of the heart. Those prayers which end only in selfish desires, those prayers are never, never heard. Those prayers only are heard when the mind rises to such planes where the world is no world, there is absolute consecration and the body is no body ;

the mind is no mind, relations left behind, connections all forgotten, and your mind is in that state of super-consciousness for some time, even for a second say And after that, just waking up from that state, nay, just sleeping after that state, just coming down from that state, if any desire crops up before you, it must get fulfilled These kinds of prayers are heard, when one has risen to a level, has risen to a height of perfect body-denial, perfect little self-denial, perfect world-denial, perfect everything-denial, perfect resignation, perfect renunciation But these should not be called begging prayers These should not be called asking prayers

Again there are some people who do not pray in the usual way, who do not say any form of prayers and their desires find fulfilment, their desires get fulfilled On what conditions, what kind of men are these? What kind of persons are these? What are they like? Just see You have a desire, and you go on desiring, yearning willing, wishing, craving. So long as you are in that beggarly mood, everything is denied unto you. You see if we have to go to a great man, we go to him in decent clothing God is the Greatest of the great, the Highest of the high, above all needs, above all wants If you go to Him, go in decent dress, go in a dress which is like him, which is worthy of a man who is to approach a Being above want You also must be above want. You also should be above beggary, above the shopkeeper's dress, above the beggar's dress Nobody likes a beggar A beggar is refused People shun his presence.

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In this country, beggars and loafers are not wanted ; there is no room for them So if you have to approach God, go in a Godly dress What is Godly dress ? A dress which does not smack of a beggar, which does not smack of need or want. Above need or want you should feed yourself , then you will be welcomed by God ; then alone

They say a person who is yearning, willing, wishing, who is in a state of unhappiness, who feels want, being in a state of want and unhappiness, happiness, cannot come to him So long as you are yearning, willing, and desiring, you are in a state of discomfort ; you are in a state of unhappiness. Now, the fulfilment of a desire which is happiness, or say, that object, of desire which is in your eyes full of happiness, that will not come to you There is antagonism between the two. Your self is beggarly, needful , that object of desire is high, glorious, full of happiness Now there is antagonism between the two. That object will not come to you You will be drawn towards the object , you will be seeking it, and it will shun you, always so And when you leave it, and when you turn your back to the object, after being discouraged for some time, after suffering from failure for some time, after not achieving success, after not achieving that object for some time, you leave and lose the object, you become hopeless about it, you give it up You turn your back to it Now, the very moment you turn your back to the object, you leave it and lose it, that very moment you are above that object That very moment you place yourself at a

higher level than the object. You rise above the object and that object will seek you. Is it not so? Every person knows it by experience. Simply appeal to your own experience and in every desire you have had this kind of experience. When you love a person and yearn for him and hunger for him and thirst for him, you want it, oh, you want it. It is only when you leave it and lose it for a higher sentiment, a sentiment which rises above all me and thee, it is then alone that you will find the desired object by your side. That is a fact, by stern fact. Then alone you will have the object at your side.

How is it? Because you see the like attracts the like: the Sun is matter: the Earth is matter. The Sun attracts the Earth and all the planets. The Earth does not draw the Sun to it; but it is drawn by the Sun. The Sun attracts the Earth to it. So with positive and negative electricity, there is a difference of degree, not of kind. Science proves it. Here is a magnet, and here is a piece of iron: that which is heavier will draw the less. That is a well-known Law of Science.

So it is when you leave the object. You leave and lose the object and give it up, you rise into a sentiment or feeling which is a feeling of wantlessness, which is a feeling above need, above desire, desirelessness, which is a feeling of desirelessness. You are at a higher level, and you are the Sun, and at that time that pleasure and that object simply becomes the Earth or some other planet and you draw it to yourself, it comes to you.

Again when the object of desire is brought to you, there again you feel elated a little, and then again you feel yourself in want, and also again there is a rapture. Thus it goes on. You take the king's throne and all the other people will see you, as to a king are drawn all the subjects, all the courtiers, and officers. They seek the king, they want to have an audience with him, they call upon him, even uninvited. So it is when you feel yourself above desire, above want, above need. You keep the king's throne; all these objects, these desires being like officers and courtiers, they seek you, they want to have an audience with you, they call upon you. And what happens? Usually people, after remaining in that state which cannot be described, which can be expressed only in that state of transcendentalism, find the lovely, attractive objects drawn to them, and when they approach them just leave their throne and come down, they find themselves harassed by need or want. There again they put themselves at a lower level and the object of desire leaves them. Thus it goes. It might be explained in another way.

In a car there is a door, and a person is standing in the door. He invites his friend, "Come on, come on." When the friend comes, on account of over-anxiety, this person at the door does not vacate the door, remains standing there. Where is the friend to come in? He makes no room for the friend, the friend cannot come to him: the car goes on, and he remains without the friend. Just so, just so.

You have a desire, and this willing or craving. The desire is most intense, very deep. By desiring you are inviting the object of the desire. It comes and in your anxiety you do not vacate the door, you keep the door blocked up, you do not make room for him. You suffer. you suffer. You were simply begging, and did not find it. But after begging, asking, desiring, you will have to vacate the door, you will have to leave that place and turn in: turn in, and then will the friend come in, step in, and you will find the friend by you. So it is.

Suppose you have a desire, will or wish, or anything of that kind. You keep on desiring; the object draws towards you, but you will never have it unless you rise above the desire, and enter within you, as the man has to enter the car, and you enter within you, to the real self. Thus is the object received or not received, according as we vacate the position or keep it blocked up.

The air in this place is warmed by the Sun and rises: and the air from without rushes in to fill the vacant place. If the air keeps its place, the air from the outside cannot come and take its place.

Just so long as you keep the desires and the little self, and the willing and wishing state, the objects of desire do not rush towards you. Leave those desires. First ask, you may beg even, and that is not enough. You have afterwards to rise above begging and desiring, you have to break away from these desires and go beyond them, and then they are fulfilled.

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There are people whose desires, say, whose commands or mandates are obeyed by the Sun, the Moon, the elements. What is the secret of their power and dignity? What is the secret? The secret simply is that to those people's desires are not personal desires, and not selfish desires. Their desires are just like the words of a king who stands above all needs, and, mark, who really wants nothing, who simply utters a sentence or speaks out anything for pleasure's sake. If the thing is done, all right; if it is not done, then all right. He stands above all desires. A king who has no desires asks nothing of anybody, but the courtiers and the people about him seek his pleasure. He has no desire on his own part, but simply asks his friends to do anything for him with the only motive of pleasing them and not pleasing himself. He is well pleased and contented within himself.

It is those who are, as it were kings, princes, who stand above all desires, and those alone, whose orders are obeyed by the Earth, the Sun, and all the elements in this world. They are above desires and their desires are fulfilled. You have only to be above desires and then will the desires be fulfilled. That is the secret of the fulfilment of desires.

The Sun does everything in this world. But how is everything being done by it? How is it? Because the Sun is simply a *sakshi*, simply a witness, and a witness in his glory, just like the king. If a king or prince comes here, he will not have to ask you for anything, but everybody of his own accord will make

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room for him, will give him a seat, water, bread, or anything else, will offer him money and other things, everybody of his own accord. Just so the Sun does all that you see. All that you see you see through the Sun.

If there were no Sun, the air would become chilled, immoveable, and no sound could reach your ears. In consequence of the Sun's heat, you enjoy the sense of taste. The Sun's heat produces vegetation. All that you smell is due to the Sun. The Earth stays in its present form on account of the Sun. Everything is due to the Sun, and still in no law court was ever a complaint lodged against the Sun. The thief steals everything on account of the Sun, but never was a complaint filed against the Sun in a law court.

The Sun, *sakshi*, the witness, the neutral witness, the Sun is a neutral witness in his glory, and thus it is that the Earth goes on turning, turning and showing all her parts to the Sun. The planets go on turning round and round, showing all their sides to the Sun. Thus it is that the very moment that the Sun makes its appearance, the waters go on flowing from the glaciers, also in the presence of the Sun, the wind goes on blowing, the grass goes on growing, etc. Therefore, in the presence of the Sun everything comes and goes. How is this? Because the Sun is in the position of a witness, a neutral witness; does not become mixed up, or travel with the things that are being done through him, he remains a witness in his glory.

THE WAY TO THE FULFILMENT OF ALL DESIRES

Vedanta says, if you cannot be yourself in that state while moving about in the world, that state of the witness in his glory, that state of neutral interest, taking no personal, selfish interest in the world, taking only the interest of the Sun, so to say, shedding lustre and life wherever you go, having no personal interest, keeping yourself in the true glory of God-consciousness, of Godliness, "the same am I", keeping yourself at the home of truth, in the real self of self; looking at nothing from the stand-point of the little selfish interested ego, if you do that you will find yourself to be the same Supreme Power whose commands all the powers in this world must obey.

Let all the miseries troubles, pleasures, all the magnificence, riches, and all the poverty and degradation of this world, fall upon you as softly, and at the same time as perfectly as a bright landscape falls upon your eyes. As the landscape passes before your vision, you see everything clearly but softly. It does not burden you; it is not wearisome to the eyes. So live in this world, travel around, pass through the streets of life untouched, the witness light seeing everything clearly but softly, not overburdened, not bothered by anything. If you can do this, you are the sage whose behests the powers of Nature obey. You are that sage.

Rise above desires, and they are fulfilled. They say, what about the Law of Karma? How is the law of Karma to be reconciled with determinism or

the powers of nature that are working through the whole world ? In other words, how is determinism or fatalism to be reconciled with free-will ?

A simple illustration will be given.


They say that desires within you are, as a matter of fact, not really spontaneous desires, but the desires within you are natural, and those desires are simply shadows of the coming events which have to take place and come to pass in the regular course of nature ; these cast their shadows before in your mind and they appear as desires

There is a story about a lady who went to a first class photographer to have her picture taken. The operator put his camera in good order, using a highly sensitized plate. When he examined the negative, he found on the lady's face indications of small-pox. He was astonished. What does this mean ? Her face is clean, but there are unmistakable signs of that dreaded disease. After repeated attempts to secure a picture of the lady without indications of small-pox on the face, he gave up in disgust, and asked the lady to call some other day when conditions were better, he would succeed in taking a good photograph of her. The lady went home and after a few hours she got small-pox. What was the cause ? She afterwards recalled having received a letter from her sister who was coming down with the small-pox, and she had wetted the envelope with her lips and closed it with her fingers. When the lady opened the letter, she became inoculated with the disease, and in due time

became ill. The camera detected it by the refined materials used by the photographer, although the naked eye was deceived and could not see the small-pox already at work in the skin.

Well, so are desires in fact the smallpox marks seen in the camera which have not made their appearance on the face. Desires are in fact a guarantee of their fulfilment. Desires are simply the index of the events which are sure to come to pass.

From one standpoint all these things that fall to our lot, are determined by our surroundings, by the circumstances and by the influences from without. From another standpoint all desires within usually appear to us as belonging to free-will, they must find fulfilment. We say that we are free and our free-will is sure to have its way. Thus are free-will and determinism reconciled. The desires are in fact already fulfilled. But how and why this suffering? Why this price which we have to pay for their fulfilment? This also is necessary. This will be explained by an illustration.

There was a man, writing a letter to a friend whom he was pining for and longing to see. He had been separated from his friend for a long time. The letter he was writing was a long, long letter and he wrote page after page. So intent was he on his writing that he did not stop or look up for a second. About three quarters of an hour he spent on the letter not raising his head during the whole time. When the letter was finished and signed, ised his head,

and lo ! his beloved friend stood before him. He jumped to his feet, and going to his friend embraced him, expressing his love. Then he remonstrated, Are you "There"? The friend answered : "I have been here for more than half-an-hour" Then the man said : "If you have been here so long, why did you not tell me?" The friend said, "You were too busy. I did not like to interfere with your work." So it is, so it is.

Your desires are like writing the letter. You are craving, willing and wishing, hungering, thirsting, worrying, all this is writing the letter, and you go on writing. He whom you are addressing the letter, the objects that you are desiring, are according to the secret Law of Karma, already before you. But why do you not feel them, find them before you? Because you are desiring, you are writing the letter. That is the reason. The very moment you cease desiring, you give up writing the letter, you will find all the desired objects before you. This is why it becomes absolutely necessary to pay the price.

There are hundreds of stories illustrating this subject in the Hindu Scriptures. There is a story about the Indian Prime Minister of a king who underwent all the ascetic practices which are necessary to see the Goddess of Fortune in flesh and blood and before him. Well, he practised all those *mantrams*, incantations, and charms. A million times he repeated secret *mantrams* that are calculated to make him realise the presence of Goddess Lakshmi. She did

not appear Three million times he underwent all the ascetic practices, still the goddess was not visible.

He lost all faith in these things and renounced everything in the world, took up *sannyasa* and became a monk. The very moment that he embraced *sannyasa* (monk life) and left the palace, and retired into the forests, he found the goddess before him. He cried, "Go away goddess, why are you here now? I want you no more. I am a monk What has a monk to do with luxury, with riches, with wealth and worldly enjoyments? When I wanted you, you came not; now that I do not desire you, you come before me" The goddess replied, "You yourself stood in the way So long as you were desiring, you were asserting duality, you were making a beggar of yourself and that kind of being can have nothing. The moment you rise above desires and spurn them, you are a god, and to gods belong the glory" That is the Secret. Om.

OUT OF MISERY TO GOD WITHIN.

WE shall take up this afternoon the question "Why do people suffer, why is there this suffering in the world?"

Rama shall not take up this question from the stand-point of History, or of what has been read in historical writings, or of the sayings of sages or the opinions of wise men. It is true that all these great writers, all these great thinkers and authors have spoken the truth. They have told what occurred to them to be the absolute truth. But all the writings of all the authors of the world put together do but little good, unless you sift matters through and through, and see by your own personal experience. Rama will say only what he has seen through his own personal experience, and what each and all may see by personal experience.

There is a great tendency in these days to refer to some authority, to refer to a great name, a great historian, or a great scientist, and the speaker who can use these great names is honoured most; this is a suicidal tendency. Rama will tell you from his own experience and will tell you what you can learn by your own experiments.

The great cause of suffering in the world is that "we do not look within, we do not form our own opinions, we take matters too much on trust, we rely on outside forces to do our thinking."

What other people say we take for granted, and we do not look within ; we do not rely on our own stamina. In addition to belief in Mohammed, Buddha or Krishna, we have created all sorts of fetishes before which we bow. Any child can criticize our conduct and that is sufficient to throw us off our balance, and cause us suffering. We care too much for the criticism and opinions of others, we spend too much time in currying favour with others. This idea of looking at ourselves through the eyes of others and not looking at our true self, not seeing ourselves but through the eyes of others around us is the cause of our suffering. The habit of looking at ourselves through the eyes of others is called vanity, self-aggrandisement. We want to appear so good in the eyes of others, this is the social evil of society, the bane of all religion.

There was a man in India who was half crazy, and just as in the month of April, you make April fools in America, in the month of March in East India people play all sorts of jokes with their friends. The merry-making young men of the village thought it high time to have some fun with this man. So they made him drink some wine, and made him tipsy, and then sent to him his most intimate and most trusted friend and companion. When this trusted friend came up to this man, the friend began to cry, to weep and wail and shed crocodile tears, and said, "O, I have just come from your house and found your wife widowed. I found your wife a widow." And the crazy fellow also began to cry and shed tears, he began also to bewail the

widowhood of his own wife. Finally others came and said, "Why do you weep?" The crazy man said, "O, I weep because my wife is a widow." They said to him, "How can that be? You say your wife is a widow. You are not dead. How can your wife become widowed unless you, her husband, die? You are not dead, you are bewailing the widowhood of your own wife, that is self-contradictory." The crazy fellow said, "O, go away, you don't know, you don't understand, this my most trusted friend told me he had just come from my house, and that my wife was widowed. He was an eye-witness to that fact, he saw her widowed." They said, "Look here, what a terrible absurdity is this!" (laughter). Now we laugh at this man because he bewailed the widowhood of his wife and would not be persuaded that his wife was not widowed because he was alive, but remember this terrible absurdity is being perpetrated by all the sects and religions of this world, and by all the vain, proud, fashionable people of the world. They don't look with their own eyes, they don't think with their own brains. Here is your own Atman, your true self, the Light of lights, pure, immutable, the Heaven of heavens within you. Your real self, your own Atman is ever alive, ever present, never dead, and yet you cry and weep and shed tears and say, "O, when will happiness come to me," and you invoke the gods to come and help you out of your difficulty. There you prostrate yourselves, adopt sneaking habits, look down upon yourselves. Because such a writer, such a divine or saint called

himself a sinner, because he calls you worms, therefore you must do that, your salvation lies in thinking yourselves dead. This is the way people look at matters, but it won't do. Begin to realize your own life, begin to feel your own Atman, bid adieu to this tipsy state which makes you bewail your own death. Stand on your feet whether you are great or small, whether you are highly placed or very low, care not a straw for that. Realize your divinity, your Godhead. Look at anything in the face, shrink not. Look not at yourself with the eyes of others but within your own self. Your own self will always tell you that you are the greatest self in all the world.

Similarly, people say Vedanta, Buddhism, etc., tells them to think so, but Rama tells you that heaven from within tells you never to think yourself dilapidated, decrepit, or worsted. Realize the Divinity within.

“The mountain and the squirrel

Had a quarrel ;

And the former called the latter ‘Little Prig

Bun * replied :

“You are doubtless very big ;

But all sorts of things and weather

Must be taken in together,

To make up a year .

And a sphere.

And I think it no disgrace

To occupy my place,

If I'm not as large as you,

*Bun refers to the squirrel

You are not so small as I,
And not half so spry,
I'll not deny you make
A very pretty squirrel track.
Talents differ ; all's well and wisely put.
If I cannot carry forests on my back,
Neither can you crack a nut "

Thus your body may be like that of a little squirrel and another body beside you may be as big as a mountain, but don't think you are small ; be as wise as the small squirrel. Remember that even if your body is very little, you have a function to discharge in this world, which the big body cannot perform. Then why look down upon yourself ? Be cheerful and happy

A gentleman came to Rama and said that his superior officer ill-treated him all the time. Rama told him that the superior officer looked down upon him because he looked down upon himself. If we respect our own selves, everybody must respect us. If a value of one cent is put upon this little book, nobody will pay two cents for it, but a value of 25 cents has been placed upon this little book and everybody is willing to pay that amount for it

Similarly set upon yourself a small value, and no body will take you at a high value. Set upon yourself the highest value, respect yourself, feel your Divinity, your Godhead, and everybody must take you in the same way.

They say faith will save you ; but faith in external principles will not save you , Faith in your own Divinity will save you. Believe, have living Faith in your own Divinity, respect yourself, and everybody will respect you.

Well, the gentlemen who had made a complaint against his superior officer, being instructed by Rama, began to spend his time in realizing his Divinity. He began to pray and pray. Now prayer does not mean repeating certain words Prayer means feeling and realizing Divinity He began to pray that way. He found that the master was bound to respect him and treat him well One day the superior officer approached him in a very peevish mood. This man answered the superior officer in a most pleasant tone, in a most happy way and said.

“ O sir, indeed you draw a much larger salary than I do, and I know that you do a particular kind of work that I don't do , it is true that I need you, but it is also true that you need me Could you do without some body to fill my position ? You could not. So you need me just as badly as I need you, and in fact you needed me first You needed some one to fill this position and you sent for me I do not serve you. If I am a servant, I serve my own needs and wants , I am not your servant, I am my own servant. I am servile to nobody Serving in a good sense is alright ”

That being the case, you are dependent on nobody in the world ; no servant is dependent on any

master if he is dependent on his own desires. Outward dependence is illusory, real dependence is on our own self. That being the case, feel and realize your independence. Why should you consider yourself dependent on God, Christ, Mohammad, Buddha, Krishna or any of the saints of this world? Free you are each and all. The idea of freedom brought home makes you happy.

A man was taken to be a criminal by a certain king of Asia, because he would not bow before the king. This old king got offended when people did not bow before him. The king said to the criminal, "Do you not know what a powerful and strict monarch I am? Do you not know that I will kill you, you are so audacious?" The man spat in the king's face, and looked so fiercely at him that he was exasperated. The man said, "O foolish dolly that you are, you have not the power or the authority to put me to death. I am my own master. It is in my power to spit in your face, it is in my power to insult you, and it is in my power to see this body put on the cross or scaffold. I am the master of my body. Your authority is second-hand, my authority comes first." Similarly, feel and realize that you are always your own master. Look at things from the standpoint of your Atman, and not through the eyes of others. Feel your independence, feel that you are the God of gods, the Lord of lords, for that you are

Why do people suffer? They suffer through the ignorance of their own self, which makes them forget

their own self, and which leads them to think themselves to be what others call them. So long as this ignorance is here, so long as man does not realize his own Divinity, there will be suffering always

° • Ignorance is darkness If you go into a very dark room, you are certain to strike against the wall, you are sure to hit your head against something, or injure yourself in some way It cannot be avoided, you cannot help it. In some of the poor huts in East India, the people are so poor that they cannot afford light in the houses, and Rama has observed in passing along the streets that upon entering the house during the darkness of the night, the master of the house would always find fault with the wife and others of the household. He would exclaim, "O why do you keep this table here, I broke my knee over it? or why did you put that chair there, I nearly broke my hand over it?" or utter complaints of a similar nature Is there any remedy? No, none; for if the wife removed the table or chair to another corner or part of the room, then the man would have to go to some other place in the dark and would get hurt. So long as there is darkness, the knee, the arm, the neck or shoulders must be broken, the head must knock against the cornice or wall It can't be helped. If you simply light the room, let things be where they are, you will not have to bother; you will then be able to walk unhurt from place to place

So it is in the world In order that your suffering may be remedied, you should not rely on the adjustment of your surroundings or on your action

in life for the remedy, but depend upon the remedy which deals only with the adjustment of the Sun within. All people are trying to get rid of suffering by placing or adjusting as it were the furniture, by placing this and that differently in the world, or by accumulating money, or by building grand houses or by acquiring certain land which somebody else owns. By adjusting your surroundings, or by placing your furniture in this order or that you can never escape suffering. Suffering may be shunned, removed, and got rid of only by bringing light into your room, by having Light, by having knowledge in the closet of your hearts. Let darkness go and nothing will harm you.

There was a community of savages that lived in a certain part of the Himalayas, savages who never lighted any fire. The old savages of the world did not light fires, they knew not how to make a fire. They used to live on dried fish, and never cooked their food except by the heat of the Sun, or dried it in the Sun. Before the evening came they went to bed, and got up with the Sun, and thus they had no occasion to mix with material darkness. There was a big cave near the place where they used to live. These savages thought that some of their most revered ancestors were living in this cave. In fact some of their ancestors had entered the dark cave and had died in it, by being stuck in the mud, or probably striking their heads against the jagged walls of the cave. The savages looked upon this cave as very holy, but these people, not being accustomed to associate

with darkness, the darkness in the cave was to them a giant monster which they wanted to get rid of (laughter). You laugh at this absurdity, but the people of to-day are committing greater absurdities. Well, some one told them that the monster in the cave would leave, if they approached the cave in a worshipful mood. So they went and prostrated themselves in front of the cave for years, but the monster did not leave the cave by this reverence. Afterwards some one told them that the monster would leave the cave if they bullied him, if they fought him. So they got all sorts of arrows and sticks and rocks, all kinds of weapons that they could find, and began to shoot arrows into the cave and strike the darkness with sticks ; but the darkness did not move, it did not leave. Another said, " Fast, fast. The darkness will leave the cave by your Fasting. All these years you have not been doing the right thing. Fasting is what is needed " The poor fellows fasted and fasted, they sacrificed by fasting but the darkness left not, the monster still did not leave the cave Then somebody said that the darkness would be dispelled if they distributed alms So they began to distribute all that they had, but the monster did not leave the cave. At last there came a man who said the monster would leave the cave if they followed his advice. They asked him what his advice was, and he said, " Bring me some long sticks of bamboo, and some grass to fasten the bamboo sticks together, and some fish oil." Then he asked them to bring him some straw or rags or something to burn. This man applied them to the long end of the bamboo

and by striking a stone against a piece of flint, he struck fire and lighted the straw at the end of the bamboo stick.

Fire was made and this was a queer sight to these people, for this was the first time they had seen fire. This man then told them to take hold of the bamboo stick and run it into the cave, and with it catch hold of the ears of the monster and drag him out of the cave, if they met the monster darkness. At first they did not believe in his theory and said that he could not be right, since their great-grandfathers had told them the monster would leave the cave if they prostrated themselves before it or if they fasted, or if they gave alms, and they had practised all these things for many years, and the monster had not left the cave. "And now," they said, "here is a stranger; he surely cannot advise us aright; his advice is worth nothing. O, we will not listen to it." So they put out the fire. But there were some who were not so prejudiced. They took up the light and went into the cave, and lo! the monster was not there. They went on and on into the cave, (for it was a very long cave), and still found no monster; then they thought the monster must be hidden in the holes in the cave, and so they thrust the light into all the holes in the cave, but there was no monster anywhere, it was as if it had never been there.

Just so, ignorance is the monster, darkness, which has entered the cave of your hearts and is making havoc there and turning it into a hell. All anxiety, all suffering

all pain lies in yourself, never outside. Suppose somebody calls you names, or rebukes you; such a person prepares for you the food, which if taken into your mouth will hurt you. Thus nothing can enrage or excite you, unless you take it up and appropriate it to yourself. Rama never takes things unto himself; people often pass unfavourable remarks as he passes along the streets, but such words have no effect unless they are taken up and believed to be true.

According to Vedanta, a person of realization is one who never takes the trouble of taking up or appropriating in the least any poisonous feasts; such a person never suffers himself to be rebuffed or disturbed.

Be your true Self, be your Divinity. Take pity on those people who are blaming or defaming others. Never think yourself to be maltreated, down-trodden, or fallen. Feel, feel your Divinity, live in your Divinity; all else is darkness, all else is ignorance; it is darkness within you which creates a hell for you. To get rid of this darkness, you may try all sorts of methods but they will avail nothing.

If three hundred and thirty-three billions of Christs appear in the world, it will do no good, unless you yourself undertake to remove the darkness within. Depend not on others. All these processes of joining this Church or that, this society or that society, worshipping this Christ or that Krishna, this fetish or that, will avail nothing. Do all that you like, but it will avail you nothing. The only remedy is Light,

SWAMI RAM TIRTHA

and 'Light is living knowledge, Living Faith in your Divinity That is the remedy, there is *no other*

O Divinity in the form of Ladies and Gentlemen !
O my true Self in the form of everybody ! ! O my own beloved Real Self in the form of all these bodies ! !
O blessed mother in the form of all these bodies ! !
O blessed Atman in the form of all these bodies ! !
Light simply means the realization of Truth to such a degree that all the apparent bodies and forms may dwindle into nothingness

Light, or the true realization of Truth, would make all these bodies transparent, would make all personalities evanescent. Whatever a person appears, a man of realization never sees the little ego, the apparent body, but only the Divinity. To him the apparent form or body is an illusion ; it is darkness, ignorance

The removal of Ignorance means seeing God, seeing the real Self, seeing only Truth, realizing Divinity only, and being exempt from all fears and all anxiety.

O Divinity ! Divinity ! ! O my own beloved, dear, dear God in all these bodies ! ! ! People who in the eyes of others are called enemies, are all my own true Self ; those who in the eyes of others are called friends, are all my own true Self. See not the outside personality, see not the little Ego ; seeing the Divinity not only in all bodies, but in your own body also is light, which makes you see Divinity one and the same as yourself. Divinity is the synonym of

my true Self. That I, the true Self, is everywhere. Realize that, feel that, live that, and all walls, all difficulties, all bars, all barriers vanish. What a vision ! what a truth !! what a grand fact !! It is a pity it cannot be described ; no words can reach it, no language can portray it. It is a fact. If you simply want it, if you crave for it, it must come to you.

When we read Astronomy, we find they are making astronomical calculations, and in calculating the distance between the different stars, in estimating the great magnitude of the different stars, we come across such enormous figures that this Earth, taken as a mathematical point, becomes a vanishing point.

Similarly, when you begin to realize the Truth, to feel that you are the Light of lights, the Sun of suns, the God of gods, the Lord of lords, all these astrological stars, all these gigantic Milky Ways are a mere insignificant speck,—When you realize that, when you feel that and think that,—O, how *can* any of your worldly bugbears produce any effect on you ?

If in the presence of these great stars, this Earth dwindles into nothingness, then in the presence of this Sun of suns, this light of lights, in the presence of my own true Self, how can these wordly troubles and anxieties keep any dimensions ?

Realize the Truth, feel that, live that, and when you feel it in its full intensity, nothing, nothing will move you. Let millions of Suns be hurled into annihilation, let an infinite number of moons be

melted into nothingness, a man of realization, a man of light stands immoveable like a rock. What harm can come to him? What is there that can bring suffering to him?

O wonder of wonders! such enormous, such infinite, such ineffable glory!! That is your real Self, and it is ignored by the people

That Sun, that Infinite Sun is hidden by a small curtain so close to the eyes that the whole world is shut out. Such a glorious, majestic reality is shut out by such a little, insignificant ignorance. O, throw aside such enfeebling, such weakening ignorance, away with it. Realize "I am the Lord of lords, the Light of lights, the Ineffable, the Indescribable." That you are, that you are. O how plain, how clear does everything become when you feel that Reality!

Rama tells you nothing from History, from the lives of great men. What Rama tells you is from his own personal experience and it is what you can also realize for yourselves

Rama tells you that when we realize the Truth and feel the Reality, the world is converted into a veritable heaven for us. There are then no foes, no fears, no troubles, no anxieties, no pain. Verily, verily, it is so

When we are at a great elevation, the small differences in the level of objects down below disappear. Down below, this house appears very high, and over

there that house appears very low, or this street appears very high and another street appears very low, but when we ascend the high hill and look at these same objects, we do not mark the difference. Similarly, when you rise to those heights of spiritual glory, and when you feel the true Atman, when you realize the Truth within, then to you small differences of friend or foe, of malefactor or benefactor, all disappear. It is the perception of these small differences which causes us uneasiness, which produces certain unpleasant effects. Rise above this, so that the reality becomes real, and all differences disappear; this is what Vedanta calls—Ekatwam. God is the Reality; the world of phenomena is Illusion.

Thus realize your own true Self, realize the Atman to such a degree that this world may become unreal and that God or the true Divinity within may become real. Oh, what a crime you commit when you address your brother as a man and do not realize the divinity within him! By so doing you kill the Divinity within him.

Crimes are called by many names, matricide, homicide, and the like, but by not feeling the divinity within each and all, you commit the crime of God-cide or Decide. When you call a man father, brother, son, friend or foe, and feel not the divinity within him, you employ words to such a degree that the divinity is killed out. When the body, the form, or outside, illusory shape becomes so prominent that the God within is forgotten, then you become worsted.

You are annihilated, so to speak, in this world, whenever you try to kill out the Divinity within you. This killing of God, of the Divinity is ignorance, and this ignorance is the cause of suffering in this world. This truth will remain a dream only if people do not practise it. It is a fact, realize it and you make yourself happy; feel it, live it and you will see that you live in a world of miracles, you will see that all the powers serve you, feel it, and all the Suns, stars and moons obey your commands. This you will find by persistent experiments.

Happy the man who can ever feel his oneness with all, who can ever feel his true Divinity.

There is a Sanskrit verse, the literal meaning of which is "As darkness, accumulated in caves for centuries, takes no time to vacate when light is brought, so it is with the man who has accumulated darkness even from his birth. All flies away when this Reality, this Divine Light shines in the closet of his heart.

Rama sees from personal experience every day that when he sees the Divinity in the man or person who appears, when he treats the body of the man as God, or in other words, when he sees not the personality but sees the Reality in the person, then he does not suffer; but when he sees only the body, sees only the personality of the person, then does Rama suffer. But from all these past shortcomings and past successes, Rama has by this time become wise to this degree that never, never, even in a dream is left any

possibility of looking on anybody as anything else but God. Rama sees that by taking you to be the true Self, by feeling you to be my own Self, by feeling all these bodies to be mine, by feeling all these bodies to be the same as mine, they are bound to feel the same way

There was a man called *Magnun*. He was called the prince of lovers. Nobody ever loved as he did, but his love was for the personality, the body of his lady, and it was thus that he could not see her

Rama says that if you have desires and want them fulfilled, you must leave those desires, you must rise above them. Well, this poor fellow did not possess the secret; yet he was the ideal lover of the whole world. It is related that he became crazy and went mad over his great disappointment, and the poor crazy prince left his father's house and roamed about the forest. If he saw a rose, he would rush to it thinking it to be his beloved one; the cypress tree he caressed thinking it to be his beloved one; he came up to a deer and thought it to be his beloved one. That was his feeling, he had transformed these little bodies into the body of his beloved one, seeing that everywhere. His object of love was material and he suffered through it.

Rama says, Love as he loved, but let the object of your love be the real Self, the God, the Divinity. Is not the whole world mad, crazy after happiness, and happiness is a synonym of God? This poor fellow knew not where to find True Happiness or God.

Blessed is he who realizes the Truth like that *Majnun* who realized his lady-love in the trees, in the animals, and in the flowers. Well, the poor fellow at last fell senseless in the forest, and his father searching for him came upon the spot where he was lying. He picked up the poor boy, wiped his face and said, "O my beloved son, do you recognize me?" *Majnun* was staring vacantly, and he looked and looked, but to him there was nothing left in the Universe. *Majnun's* whole frame was saying, "What is father, what is father?" The father said, "My beloved son! I am your father, do you not recognize me?" He said, "What is father" meaning, is there anything in this world but my beloved one?

Realization means the same love of Truth as this fellow had for his material object, for the flesh and skin. When you rise to that height of Divine love, when you rise to such a degree that in your father, in your mother, in everybody you see nothing but God, when you see in the wife no wife, but the beloved one, God, then, indeed you do become, God, then, indeed are you in the presence of God.

So long as *Majnun* was alive, he could not see his beloved one. The poet says that *Majnun* was brought into the presence of God, and God said, "O fool, why did you love so much a material, a worldly object; had you loved me with a millionth part of the intensity of love which you wasted upon your lady-love, I would have made you the "Archangel of Heaven." It is related that *Majnun* answered God in this way, "O God, I excuse you for this; but, if

you were really so anxious to be loved by me, why did you not come as my beloved lady? If you had the desire to be worshipped, you would have become the object, the lady-love" This fellow turned the tables, so to speak, but Rama says you must have that same intense love of Truth, you must love your Atman, you must think it the beloved one Love it, feel, feel it as *Magnun* did, and nothing else must come to you except it be presented to you as the beloved Truth. You must see the beloved Divinity in it, nothing else

Now you say, "What is the use; we don't want to realize it; we are happy in this hell of ours." Rama says, "You may be happy, but that is your goal, so what is the use of wasting time, trudging along the road? You will have to come to this stage, but trudge not along in the mud; take the elevated railway, take electric cars, nay, take wings, and don't waste time on the roadside.

Observe your every day surroundings; and what happens? You will see that it is the plan of Nature that you should reach that goal. This is what happens, it is a natural phenomenon. When a person is in a calm, placid and happy mood, by living in that placid, tranquil mood for some time, he finds that some good news, good change, or something good comes along; it always comes without exception

Live in that state of harmony, in that state of calm and tranquillity, and you will see that some friend will come, or some object of love will come, or

something flattering comes to you. If ordinary people become elated over this success or attach too much importance to this beloved thing, that appears to them. If you begin to lay that material form to your heart, if you clasp it and stick to it, and love it so dearly, you will see that without fail, something indescribable comes and takes it away or makes another change. That cannot be avoided ; it is the Law.

If books have not been written upon it, it is nevertheless the Law. Thus when you cling to that something, when you hold it so dear, and something takes place which takes it away, and you are sad, and worsted, then two kinds of phenomena take place. Some people on becoming worsted, begin to find fault with circumstances, to struggle and criticize circumstances. Such people are visited by still harder difficulties and they exclaim, "O misfortunes never come singly." People who after one misfortune do not regain their equilibrium, but go on fault-finding and criticizing, and go on struggling frail reeds,—for these misfortunes do not come single,—but after suffering for some time, they are in a state of mind to which is again added the power unseen. Then comes a state of harmony, a state of resignation, a state of leaving those desires, a state of geniality, a state of universal peace, and then again the clouds disperse and fairer circumstances come. Again they are misled, and keep depending upon outside manifestations only, and again are led into difficulties, and after a while they come to religion. It is said that misfortunes lead to religion.

Thus in your everybody life there is day and night Every day of suffering is followed by a night of pleasure, and every night of pleasure is followed by a day of suffering. So long as you keep clinging to forms, this rise and fall will continue, it will go on, one succeeding the other. Now what is the object of this inner rise and fall ? The object of this inner rise and fall is to make you realize the Sun within

On the Earth is night and day but in the Sun there is all day ; it is the Earth revolving round the Sun that makes night and day , but in the Sun there is no night, there is always the God-light, always day.

Misfortune, anxiety and trouble are to make you realize the Heaven within It is to make you feel that you should realize the Sun of suns, the Light of lights within and when you realize that, you are above all worldly pain and suffering, above fluctuation You then go beyond and above all of them.

Now how is it the object of these to raise us ? The first coming of pleasure shows us that it comes always when we get ourselves associated with or absorbed in the Divinity within, or when we get ourselves in harmony with the Universe. Thus it tells us that all pleasures are ours when we are in harmony with the universe , they must be ours, it is the law. The phenomena of pain tell us that it always succeeds or follows the clinging or attachment to the material, the illusory the *mayavic* objects. These pains tells us our clinging to the material and looking upon those material objects as real, brings us pain, anxiety and suffering.

Therefore pain tells us that material objects are not real and we need not waste our time and energies on outside, worldly forms. All pains teach us that lesson. Rama can take up the history of the world and explain it by this law. You know that even in Shakespeare's drama, *The Merchant of Venice*, so long as Bassanio was attached to the body of Portia, he was worsted, he could not succeed, and in making the choice of the caskets, he was in an indescribable state, he was in a state where no *body* was there, here he was in a grand state. It does not mention God, Divinity or Archangels, but by reading closely you will find that while his soul was harmonious, while he was one with Divinity, he succeeded. It may be that Shakespeare has not brought it out clearly. Poets do not depict it clearly, but it is a fact proved every day. All pleasures tell you that you must feel harmonious. They tell you that you must be in unison with the All, with the whole of Nature. Pains teach you the negative side and tell you that you must not cling to worldly things or feel them to be real. Pains teach you that you must not kill the God in all, you must not cling to forms and shapes and forget God. All pleasures teach Vedanta, and all pains teach Vedanta. Because all people do not happen to believe it, does that prove anything? The world is unhappy because it does not realize this truth. Realize the truth and you become happy.

People in East India have not the machinery you have in this country. Earthen pots are worked from the clay by the feet. The clay is moulded by the feet

in a deep basin, and a double process is employed
From the inside is kept some kind of support and
from the outside strokes are applied by which the clay
is moulded

* * Similarly, this outside beating is making you
advance, making God of you It is a double process,
keep the support within Pains are the hard strokes, and
pleasures are the support within By pleasures and
pains, character is being formed. Pains which
resemble the hard strokes, as well as pleasures which
resemble the support from behind, have for their object
the bringing out of the Divinity in you, bringing out the
God in you, evolving your Divine nature. It is the Law
of Nature that at the bayonet's point, you must rise to
your Godhead, and if you don't do that, well, slap after
slap, knock after knock, will be your lot. If you want to
avoid or escape slaps and knocks, then do please realize
the Atman, the true Self That is the goal.

O, happy, happy, happy Ram.
Serene and peaceful, tranquil, calm,
My joy can nothing, nothing mar.
My course can nothing, nothing bar,
My livery wear gods, men, and birds,
My bliss supreme transcendeth words.
Here, there and everywhere,
There where's no more a "where?"
Now, ever, anon, and then,
Then when's no more a "when?"
This, that, and which, and what,
That, that's above a "what?"

First, last, and mid, and high,
The one beyond a " why ?"
One, five and hundred, All,
Transcending number one and all
The subject. object. knowledge, sight,
E'en that description is not right
Was, is, and e'er shall be,
Confunder of the verb ' to be.'
The sweetest Self, the truest Me,
No Me, no Thee no He

That is the Real Self, the All, and yet the indescribable , that you are !!

Realize this truth. Rama feels offended when people come and worship the body of Rama. Rama has joy, pleasure. happiness enough within, to be altogether free from any joy that comes to men through being flattered or from riches

Infinite, indescribable is my happiness. The Divine source within is enough to make Rama rise above the necessity of seeking joy at the door of name, fame, or wealth. Joy enough is within me.

O feel, feel, and realize. This will make you free of all begging spirit which makes a man seek worldly fame.

There was a woman in India who had nine sons. One day a mendicant passed her house and she gave him some alms. The mendicant was so highly pleased that he invoked a blessing upon her. He said, ' O blessed Lord, make this gracious lady the mother of seven children. When the well-meaning

mendicant asked God to make her the mother of seven children, she was offended, for she had already nine children and that meant a loss to her. She begged the mendicant to bless her again, and the mendicant again asked God to make her the mother of seven children. The lady became enraged and the people were attracted to the scene and inquired as to the cause of the excitement. They were of course amused to know that the blessing was not a blessing but a curse. Similarly Rama has indescribable joy within himself, and let that be enjoyed by all. That makes us free, free of all worldly things in this world

Let the body, the personality, like the lily on the Himalayan glaciers, bloom unknown, unnoticed by any body. Let this body be crucified, let it be put into prison, let it be swallowed by the waves of the ocean, let it be scorched by the heat of the Torrid Zone, let anything come to it, that joy cannot be abated. Feel that happiness, that joy supreme within, and rise above all worldly vanity, worldly tomfooleries, and all gloom

Be the Lord of lords, the God of gods. *That ye are! That ye are!!*

HOW TO MAKE YOUR HOMES HAPPY

*Lecture delivered by Swami Rama, December ,
30, 1902.*

MY OWN SELF IN THE FORM OF LADIES AND
GENTLEMEN :—

TO-DAY so many papers are with us When a lawyer comes to a law court, he probably brings with him the same number of papers, but all these will not find hearing. The vast number of these papers does not allow them to be heard, to be answered this evening. There is another reason why we shall not take up most of these papers; because most of them are concerned with the spiritual world, with the next world. At present you are in this world, and it is better to talk a little on the subject which comes more to your business and bosom than about one with which you are not at present concerned.

We shall continue the subject taken up the other evening. It is very important. "Can a married man aspire reasonably to acquire realization?" This is a long subject and cannot be exhausted in to-night's speech. Let us see what we can learn about the subject to-night.

There was a very cruel and funny master in India. He used to torture his servants in a most funny way. Once the servant cooked a most delicious dish for the master. The master did not like

that the servant should partake of it. It was cooked at night, and the master said, "We won't eat it just now, we may eat it in the morning. Go to bed just now, and we will eat it in the morning." The real intention of the master was to eat it in the morning, because by that time he would have a very strong, appetite. Having abstained from taking any food at night, he would be in a position to eat the whole in the morning and not let the servant eat anything. That was the real intention of the master. He wanted that the servant should feed on crusts and crumbs, but this intention he could not lay plainly before the servant. He said to the servant, "Well, go to rest, and in the morning, that one of us will eat it who dreams the sweetest dreams, the finest dreams. If by the morning you have dreamed the finest dreams, the whole will be your share, otherwise the whole will come to me and I will eat it up, and you will have to satisfy yourself with crumbs and crusts." The morning came and now the servant and the master sat before each other. The master wanted the servant to relate his dreams, and the servant said, "Sir, you are the master, and ought to have the precedence, you had better relate your dreams first and then I will state mine." The master thought within himself that this poor servant, this ignorant, illiterate fellow, could not invent very fine dreams. He began to say, "In my dream I was the Emperor of India. In my dream I saw that all the European powers and all the American powers were brought under the sway of the King of India,

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as Emperor of India, ruled over the whole world." You know this was the dream of the cruel master. Well, that was the dream of that man. He regarded himself as sitting on the throne of India and governing the whole world, and there he found all the kings of all the countries standing before him and offering him homage. Besides, in his dream he saw all the gods and all the saints brought into his court and sitting on his left hand side, or right hand side (Rama forgets whether it was left or right). Now having related his own dream, he wanted the servant to tell his story, to tell his dream.

The servant, poor fellow, trembling from head to foot, said, "Sir, sir, I have not had any such dream as you had." The master was elated and very happy, and thought that all the delicious food would come to his lot. The servant began to say that he saw a big monster, a most ugly, heinous demon coming up to him, with a blazing sword in his hand." Well, the master began to ask "What next, what next?" Then he said, "Sir, he ran after me, he was about to kill me." The master smiled that that was a hopeful sign. "He began to kill me, he was trying to slay me." "And what did you do? What was his object in slaying you?" The servant said, "Sir he wanted me to eat that delicious food or to die." And then what did you do? He said, "I simply went up to the kitchen and ate up everything." The master said, "Why did you not wake me up?" The servant replied, "Sir, you were the Emperor of the

whole world. In your court there was a grand, magnificent gathering and there were men with drawn swords and cannon. Had I tried to approach your Majesty, they would have killed me. I could not come to you and inform you what a terrible plight I was in, so I was forced to eat that delicious food, to enjoy it by myself "

Rama says you are dreaming about the promised paradise, promised heaven or promised after-worlds. These are things of which you are dreaming, and these are delicious dreams, these are sweet dreams, and in these dreams you are building castles in the air. You are building castles and thinking that you must do this and you must do that. You must fear Satan and you must fear God; you must behave this way, or such and such an angel will not let you go from purgatory to Heaven. You are dreaming of these things, but Rama tells you it is preferable to be that servant who was frightened by the monster and ate up the present delicious food. It is better to do that; that was something which concerned the present, that was something which was real at the time. It is more advisable to attend to the matters which come next to your heart, which concern your business and bosom first, and the next world, that world of dreams will take care of itself. Charity begins at home. *Begin at home first.

Rama comes now to the question which concerns all of you. It is the question, 'How shall a married pair

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live in order that their marriage may not result in misery, anxiety, pain and sorrow ? They say, 'Take away our suffering, O God Christ, take away my sufferings Krishna and Buddha, take away my sufferings ! But Rama tells you they may or may not take away your sufferings after death But in this life, who is to take away your sufferings ? In this life, the husband should be the Christ of his wife, and the wife the Christ of her husband , but as it is going on, every wife is the Judas Iscariot of her husband, and every husband the Judas Iscariot of his wife How to put matters on the right plane, how to place matters on fair terms ? Every wife and every husband will have to embrace renunciation You know Christ, according to the Christian world, is a picture of renunciation. So if every wife becomes a picture of renunciation, she can save her husband. Renunciation is a word which makes everybody shudder and tremble Everybody trembles at this word, but without renunciation there is not the least possibility of bringing any heaven unto your households. There is a great misunderstanding about the word renunciation This word has been used so many times in the previous lectures that it is high time to explain its real meaning Renunciation does not require you to go into the deepest forests of the Himalayas , renunciation does not demand of you to strip yourself of all clothing ; renunciation does not require you to walk barefoot and bareheaded That is not renunciation. If that were the meaning of renunciation, how could a married pair practise

renunciation ? They live as husband and wife ; they have a household, they have property How could they be people of renunciation ? The picture of renunciation given in the Hindu Scriptures is that of the God Siva and Goddess Parbati sitting together with their family round them The God Siva and his wife Parbati, husband and wife, live together with their family, with their duties They are said to be the picture of renunciation in Hindu Scriptures. People understand that the Hindus mean by the word Renunciation retiring into the forest, living away from all society, shunning everything, hating everything That is not the meaning of the word according to the Hindus The Hindus have to portray Renunciation even in their family life If this Vedanta, if this Philosophy or Truth were simply meant for a small minority of people who retire into the forest, what is the use of it ? We do not want it. Let it be thrown into the river Ganges , we need it not This renunciation which the Hindus preach, every one needs The kind of renunciation preached by the Hindus is the only secret of success. No hero can distinguish himself unless he is a man of renunciation , no poet can give you any poetry unless he is a man of renunciation You will mention Byron, who was driven out of England because he was looked upon as a very immoral man. Vedanta says that even Byron owes his genius to his renunciation. It is a very queer idea of renunciation that Rama is going to give you Washington is a man of renunciation Had he not had renunciation, he could not

have been victorious in the battle. This is very strange now. Don't you see that every hero, Napoleon, Bonaparte, Washington, Wellington, Alexander, Cæsar or any one, in order to come out victorious, in order that he may be the master of nations, in order that he may be able to sway all armies, has to keep himself practically above the world, above all attachment. His mind must be undisturbed ; in peace, quiet, calm, and he must have a single point round which all his energies are concentrated. He must not be disturbed by other circumstances. And what does that mean ? It means renouncing all other objects, so to say. The more of this renunciation a man has, the better he is. Napoleon comes on the battlefield, and by a single word "Halt," stops thousands of men who had come to conquer him. How is that ? Wherefrom comes all that power ? That power comes from Napoleon's being lost in the true real spirit, in the divinity within, in the real Atma. This power comes from that. He may or may not be conscious of it. He is standing above the body, above the mind, above everything, the world being no world to him. Similarly the greatest genius, like Sir Issac Newton, in order to enrich the world with his Philosophy and Science, has practically to realize this renunciation. He rises above the body, mind, and everything. He is sitting in the house, but the house is no house to him ; the friends are no friends to him. What a state of abstraction ! People say he is doing nothing, but when you say that he is doing nothing, there he is at his best. Apparently he is at a standstill ; he has

renounced everything ; but he is at his best. These people, these heroes, these great men of genius, unconsciously stumble upon renunciation. Now the truth which they unconsciously put into practice and through which they rise and distinguish themselves, is the object of the Hindu philosophy to lay before you systematically. The object of the Hindu Philosophy is to bring you to it in the proper way, to make a Science out of it and to explain to you the laws, rules, and the ways which led you to it.

This renunciation is described by the Hindus as Jnana, which means knowledge, that is, renunciation and knowledge are one and the same thing. The word renunciation is synonymous with knowledge, but not this established knowledge, knowledge of the material objects. Oh, yes, that also does a great deal to help you, but that is not the real knowledge. This alone can never bring you any peace. The knowledge which is synonymous with renunciation is the knowledge of the Truth, the knowledge of the real Atma, the knowledge of what you are. Now the knowledge of what you are can be imparted to you intellectually. Will that suffice ? To a certain extent, but not perfectly. In order that you may become a Jnani, that you may be liberated, even when you are in this life, in order that the wide world may become a heaven for you, you will have to realize this divine knowledge, the knowledge that you are God, that you are the divine principle, that you are the impersonal supreme energy, force or whatever name you please to give it, that this Supreme God you are. This knowledge

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acquired not only through the intellect, but in the language of feeling, this knowledge brought into your action, permeating your blood, running through your veins, throbbing with your pulse, being instilled into you and drilled into you can make you *Jivanmukta*. This knowledge is renunciation. Get that knowledge and you are a man of renunciation.

Retiring to the forests is simply a means to an end, it is like going to the University. In the University we acquire knowledge, but it is never understood that we should remain there for ever and ever. Similarly, to acquire this knowledge you may retire into the forests for a while, but the Vedanta philosophy never teaches that retiring into forest is renunciation. Renunciation has nothing to do with your place, position, or your bodily work; it has nothing to do with that. Renunciation simply places you at your best, places you on your vantage-ground. Renunciation simply enhances your powers, multiplies your energies, strengthens your force, and makes a God of you. It takes away all your sorrow, it takes away all your anxiety and fear. You become fearless and happy.

How can a married man realize this renunciation? If the husband and wife agree to bring about each other's pleasure, the matter can be settled even to-day. All the Bibles can do little good unless wives and husbands undertake to be each other's saviours or Christs. Just see. When people come to religious lectures, they are told to renounce everything, to look upon their property and their body as

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God's, to look upon themselves as not this body, but as the Divinity; they are preached to that way. They receive some knowledge. But when they go home, what happens? There comes the wife and she says, "Mr. So and so, I want a big gown," and he says he has not the money. What does it mean? There comes a child and it says, "Papa, oh dear papa! Come in." Oh, my boy, my wife, my daughter, my sister, begins to say that.

The same daughter, sister, property, house, and family, all these were turned over to God in the Church; when the house is reached, all is taken back from God. It becomes "mine", "mine." It is no longer God's. That momentary passing feeling that overtook the mind "O God, I am Thine, I am Thine; everything is Thine; I renounce everything unto Thee;" that feeling disappeared in a moment, when the face of the wife and children was seen.

You see that spiritual progress and family life as it stands at present are contradictory to each other; they are conflicting. What is done in the Church is undone at the house, more than undone perhaps. It is just like Penelope. She used to wind the thread all day long and when the night came, she used to unwind everything that was wound up. Similarly, all of you wind up your spiritual progress in the Churches, and in your sermons and prayers, and all is undone, unwound at home. If matters go on that way, there is no hope. If you are not playing a joke with God, and if you do not want to make your prayers a mockery, you will have to attend to the matter

in the proper way. You will have to remove the cause that retards your spiritual progress ; you will have to mend matters at home. Every wife will have to become the Christ of her husband and every husband will have to become the saviour of his wife. People say, "Oh I love you, I love you" What humbug! If you really love your wife or your husband, you ought to be able to sacrifice something for her or him. If you really love him or her, you ought to sacrifice something for him or her, but do you? No, no. The wife wants to possess the husband and the husband wants the wife to belong to him, as if she were an insensate object which could belong to him, could be his property. One wants to make the other a dependent. If you really love each other, you ought to try to advance each other's good. Do you really do that? You think you do, but you are mistaken in the way you think. Brother, to pander to the sensual desires of the wife or husband is not bringing happiness to him or her. It is not bringing real happiness to him or her, not at all. If that were the only way to engender happiness, then all families would have happiness. Is it so? Are families happy? Not one in thousands. Why should they not be happy? Because they do not know how to advance each other's happiness and promote each other's welfare. They do not know that. They think that simply to gratify the animal desires is to advance happiness. To pamper each other's vanity is not doing any real good. Somebody says, "To love is to make a compact with sorrow," and the experience of

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most of the novelists, historians, and people in this world is the same. "To love is to make a compact with sorrow." But is there something wrong in love that brings about sorrow? No. There is something wrong in the use you make of love that brings you sorrow in its train.

In one of the Indian Scriptures, there is a story that Lord Krishna, the famous God of India, the Christ of India, was about to be devoured by a big demon. He took a dagger in his hand. He was devoured and swallowed up. Finding himself in the stomach of the dragon, he pierced the heart of the dragon; the heart broke, the dragon bled to death, and Lord Krishna came out. That is exactly the case. What is love? Love is Krishna, that means love is God. Love is God and it enters the heart, it enters the inner mind of a man of sensual desires. It enters the heart and just when it has got a seat, when it has a place in the very core of the heart, it deals a thrust, and what is the result? The heart breaks; heart breaks. Agony and sorrow is the result; weeping and gnashing of teeth comes about in all the cases of worldly love? That is the way. That is what happens. That is the law. Attach yourself to any worldly object, begin to love any worldly object for its own sake, and there the God Krishna gets into you and then stabs you. The heart breaks, you are sorrow stricken, and you murmur and cry, "Oh, this love is very cruel, it has ruined me."

There is a Law that anybody in this world who will attach himself to any personality or worldly object, shall have to suffer; either that friend or object will be taken from him, or one of them will die, or there will be a rupture between them. This is an inevitable Law. Do not hear listlessly, let it sink deep into your hearts, let it penetrate your minds. Whenever a man attaches himself to any worldly object, whenever a person begins to love an object for its own sake, whenever a man tries to seek happiness in that object, he will be deceived, he will find himself simply the dupe of the senses. You cannot find happiness by attaching yourselves to worldly objects. That is the Law. All your worldly attachments will end in the breaking of the heart; nothing else. Trust not in the mighty dollar, trust in God. Trust not in this or that object, trust in God, trust in your Atma or Self. All worldly attachments bring misery in their train, because all worldly attachment is idolatry. There are beautiful images made, beautiful statues, etc. All these bodies also are images, idols; they are statues, pictures, portraits. You begin to love a picture for its own sake and ignore the person whose picture it is, are you not worshipping an idol? Suppose you have a picture of one of your friends, and you keep it with you, you love it, shower your caresses, bestow all your affections upon it, so much so that when the man whose picture it is, comes into your house, you heed him not, and you slight him. Is that fair, is that fair? Will that friend leave his picture with you? No, no.

He gave you his picture in order that you might remember him ; he did not give you his picture that you might forget him That picture ought not to have been the object of worship ; it was idolatry to love the picture for its own sake. You had to love the God, you had to love the master, the owner of that picture. Similarly all the objects in this world are simply pictures, emblems of God Husbands and wives fall a prey to the pictures, they fall a prey to idolatry and become slaves of the image Your Bible tells you that you should set up no idols, no images for God, and you ought not to practise idolatry By the word 'idolatry', it was not meant that you should not worship these idols ; it was meant that these were the living idols Do not forget the original for the idol, that was the meaning

In one of the cemeteries in India, Rama saw an inscription on a tomb which ran like this,

" Here lies the babe that now is gone,
An idol to my heart
If so, the wise God has justly done,
'Twas needful we should part "

It was written by a lady She idolized that child. She began to make more of the child than of the original, of the reality, of which the child was simply a picture, and the child must be taken away. That is the Law, that is the rule. If you make the right use of the pictures, they will be with you ; make the wrong use of them, there will be rupture, sorrow, anxiety, and fear. Make the

right use, we can keep the picture with us, but only when we love the original more, more than his picture. Then alone can we keep the pictures with us, otherwise never. That is the Law. This is Renunciation.

This is the way that in every house Renunciation ought to be practised.

It will be explained more fully. Just see. Here you are, a man or woman, lady or gentleman, a goddess or a god. There is your object of love. What is it that charms you, fascinates you, attracts you? Is it his body, is it his skin, is it his eyes, nose, ears, etc? No, no, not at all. Be more rational and reasonable than the poets. It is not these that attract you. If these were the object of love, if these had any charm in them, when the body is dead, they would be attractive. When the person dies, even in that state you would be attracted by the body; but you are not. Then in what did the charm lie? Who caused all this charm and fascination? It is the spirit, then, it is the Life within, it is the Power within, the Atma within, nothing else. Through the eyes of everybody it is the God within that is speaking to you; the God within has the body for its picture, portrait, or dress. Love not the dress more than the person, more than the reality within, which wears that garment. Now, reflect and you will see.

There are some people who are more attractive than others, who have more grace in them. You will excuse Ram if he talks about a subject which it is

not customary to talk about. It is a strange thing that we do not listen to the things which, in our heart of hearts, most interest us. It is not usually the custom to talk on this subject. But as it is very important and really concerns you, and as others do not talk on this subject, for that very reason Rama talks on it.

Well, it is grace, and wherefrom does grace come? What is grace, movement and activity? What is that? Is that due to the eyes, the ears, or the nose? No, that appears in the eyes, the ears, etc. You may have heard about Cleopatra, that Egyptian girl, Cleopatra, that African, Nergo girl. She fascinated that Emperor, Mark Antony, charmed him, kept him spell-bound. It was through grace. Grace comes from the Divinity within you and from nothing else. It is activity. And to what is activity, energy, or motion due? Just see. You can walk uphill, you can ascend steep mountains. You can go from place to place, you can move anywhere you like, but when the body dies, what becomes of it? When the body dies, that activity, that God within you that could lift you up to such heights, does not give it help in the same way as it did before. Who is it then within this body that makes the muscles move, that makes the hair grow, that makes the blood circulate in your blood vessels? What is it? What is it that gives all the movement, energy, activity to the organs of the body? What is it? It is the one Universal Power, the one Universal Divinity, the one Universal God, and that you are. The one Universal

Power, the one Universal God which you are in reality, is the Atman. When a man dies, some men have to carry him to the cemetery or crematorium, and when he was alive, what was it that lifted his heavy weight of so many pounds to such heights to such mountains? It is something invisible, indescribable, but it is there. That is Divinity within you, that is the God in every body, and it is that God who gives activity and power to every thing, it is that God to whom is due the grace in the movements of every person. When a man is asleep, his eyes do not see, when he is asleep, his ears do not hear. When a man is dead, his eyes are there, but he does not see, his ears are there, but he does not hear. Why? Because that Divinity or Atma within does not help in the way it did before. It is the God within that sees through the eyes, it is the God within that makes the ears hear; it is the God within that makes the nose smell; and it is the God within that gives energy to the muscles. It is the God within that is the essence, or the quintessence of all the apparent grace. It is the God within. Remember that. Mark that. Who it is that faces you, who it is that looks you straight in the face when you look at a person? It is God within. The outward eyes, skin, ears, etc., are only the garb; they are only the outward raiment, nothing else.

Now when the people in this world love, and desire objects, they begin to love the dress, the raiment more than the Reality within, which shines through that dress or raiment. Thus they idolize

and worship the raiment or the image, more than the Reality, the Original, the Truth within. Thus it is that people suffer the bad consequences of this sin. Thus it is. Rise above it; rise above it. Let every wife and every husband try to see the God in each other. See the God within, worship the God within.

Everything should become Divine to you. Instead of the wife being a wide gaping door to hell, she should be, as it were, the mirror through which the husbands should see God. The husband should be the mirror in which the wife could see God, instead of being the wide gaping door to hell.

How can a wife or husband raise her or his companion to this realization, to this Divinity, to this Vedantic concentration of all the energies? How can they do it?

If a wife is to be the saviour of her husband, first she is to save him from all outside contaminations. If he is unmarried, he is liable to fall a victim to all sorts of temptations. He is like a boat without a rudder, at the mercy of all the winds and storms, no matter from what direction they blow. So long as a man is unmarried, a man without divine knowledge, so long as he is unmarried, he has to bear all sorts of contaminations from all directions, and the wife is, first of all, to save him from these temptations. Now, what happens? Ordinarily wives do not save their husbands from these temptations, but they themselves become a heavy burden upon their shoulders. It is just like a man giving away

all his dollars and purchasing one big note with all these dollars. He has got rid of the burden of other temptations, but now this one dependence outweighs all the previous humiliation. He is not subject to the previous kinds of temptations, but this one temptation or humiliation is enough for him.

It is just the case of the horse that came to a man to be saved. You know there was a time once when Man too lived in the jungles. The horse also lived in the jungles; the deer and stags too lived in the jungles, as they do in these days. A horse was once worsted in a fight with a stag. The stag stabbed him with his antlers. The horse came to the man to seek help. The man said, "Alright, I will help you. I have arrows in my hands. You take me on your back and I will go and kill your enemies." The man, rode on the back of the horse, went into the forests and killed the stag. They came home victorious. The horse was very happy. Now the horse wanted to go. The horse thanked the man, and said, "Dear Sir, I thank you. Now I want to leave you." The man came up and said, "O horse, O horse, where do you want to go? Now that I have come to know how useful you are, I will not let you go. You have to be my servant, you have to become my slave." The horse was saved from the stags, deer, and other beasts of the forest, but he had lost his freedom; and the slavery which was the result of his outward success, did not counterbalance his loss of freedom.

So it is with Man. After his marriage he is saved from many temptations, but the one temptation, the slavery or dependence to which he is reduced in relation to his wife, is just like the treatment that the horse received at the hands of the man

Now, how is the wife to become the saviour of the man? She saves him from some temptations; well and good so far as it goes, alright. Now the next subject is that she ought not to enslave Man. (The Americans say they have conquered the Philipinos, but they will be enslaved if they are not careful.) How is this to be effected? A wife should not try to enslave her husband, and her husband should not make her a dependant. This is the next step now. If this is effected, there is every hope; otherwise none. This is a point which is seldom or never brought to your notice, but it is a fact. You know Christ was taken to be the Saviour of mankind, and it was said that He would save the whole Universe, and He would wipe out all sin, and bring about the Kingdom of Heaven upon the Earth. But in spite of all your Bibles, Korans, and Vedas, in spite of all these, we find the world just as irreligious as it was before. What is the cause? It is because the real cause of evil is not eradicated; the real difficulty lies in your domestic circles. Unless the wife undertakes to do real good unto the husband, and the husband undertakes to promote the welfare of the wife, religion can never prosper; there is no hope for religion.

You know these are days of steam and electricity. Religion ought to pack up and depart O Christians, O Hindus, O Mohammedans, if you really want that the misery of the world should be eradicated, if you want that the suffering of mankind, should be removed, you ought to attend to this, you ought to establish the matrimonial relations on fair terms, you ought to instil into the heart of every lady and gentleman that it is a duty to prove the Christ to his wife or to her husband. It is incumbent on us to do that ; it is our bounden duty to prove the Christ. And how can that be done ? That can be done if the wife does not want to make a slave of the husband and the husband does not want to make the wife dependent on him Free all of yourself, and you will be free That is the law. "Action and reaction are equal and opposite." Make her dependent upon you, make her your slave and you will be a slave too. Oh, this is a most terrible speech. Truth is always disagreeable, terrible. Christ taught that terrible Truth, and he was persecuted and crucified Socrates came and he was given hemlock. Truth is never taken cheerfully by the people. It seems to be a terrible statement, but so it is Just mark.

A man has a rope round the neck of an ox, fastened to the horns of the ox, and he holds the other end of the rope in his own hand He thinks that the ox is his servant, his slave ; but he is just as much a slave of the ox, as the ox is his slave. What reason has he to say that the ox belongs to him ?

Because the ox cannot leave him. Now just mark, if the only reason is that the ox cannot leave him, we say that he cannot leave the ox and go. The ox cannot leave him because he cannot leave the ox. If he could leave the ox, if he had been free, if he had not been a slave of the ox, the ox would not have been a slave unto him. This is the law.

Don't you see that all the families are suffering? Is it not a fact? Is it not a fact that almost all the families in this world, in Europe, America, India, Japan, or anywhere, are suffering? They say "Happy home, happy home." What humbug! What a name, a mere name, a mere dream! How is it that people are suffering and the homes are not happy? And do you not, from your heart of hearts, desire that the homes should be happy? If you wish for happiness, you must be in earnest; do not make the home a big joke. Be in earnest, be sincere; try to find out the cause. Examine it, scrutinize it, investigate it, and you will see that the only cause of the discord and want of harmony in the families is that they do not know the laws of nature, and are ignorant. They are possessed by that demon Ignorance. They do not know what the plan of Nature is, in what line the course of Evolution runs. They do not know that. Rama tells you that the line along which evolution courses and all this nature works, is that each and all should, step by step, by slow degrees, come up nearer and nearer to the realization of the Divinity within them. That is the course, that is the line along which all the phenomena

in this world move. Everybody should realize the God within him ; everybody should become the perfect Atma, the perfect Divinity by realizing the Divinity within. All this struggle for existence is due to people not realizing this.

Make your relations with your wife or husband such that the progress may be in the right line, that you may work with the plan of nature. The plan of nature is freedom, freedom, freedom. Make your wife free of your self, and you will be free of her. What does that mean ? Does it mean that all ties should be broken at once, snapped all at once, cut like the Gordian Knot ? Does it mean that ? Does it mean that every man should be let loose in this world and every woman should be altogether free ? No, not at all. Freedom cannot be had that way, that is bondage, slavery. By making the companion "free," it is meant that you should make him or her believe and trust not in your body but in the God within you. When she loves you or you love her, you love the God within her and make her love the God within you. They say they all believe in Jesus Christ. Rama says you ought to believe in your wives and husbands. Rama says. Believe not in the lump of flesh of your companion ; believe in the Divinity within. You should look at this outward flesh and skin as a curtain which becomes transparent to you, and you see beyond the curtain the God within.

Let us be like a bird, that one instant lights upon a twig that swings. He feels it bend but sings unfrightened, knowing that he has his wings. The

twig swings up and down, the bird is not frightened ; for even though he is sitting on the twig, he is on his wings, so to say. The bird knows that he is trusting not in the twig but in his own wings. That is the way. His trust is not in the twig on which he is sitting ; he relies upon his wings.

Similarly wherever you may be, however you may be attached to your wife or child, rest not there, set not your heart on that. Let your heart be with God, let your heart be upon the Divinity within you : that is the way Behave in this way yourself and make your wife and children behave in the same way You will be free of them, they will be free of you. No dependence ; independence, freedom ! Thus can every American be made free.

The interesting part of the lecture comes now

There was seen at one place a most beautiful picture In that portrait or picture, there was a magnificent coach. Upon the coach there were splendid, royal cushions and pillows A lovely queen was lying upon the coach ; the children were on one side of the coach and the king was sitting on a chair It was a beautiful picture, it was charming, it was so splendid. The queen was very sick, on the point of death ; and her husband, the king, was shedding tears, and her son and daughter were weeping. It was a beautiful picture. Would you like to possess that picture ? Oh, indeed, every one of you Had you seen that picture, you would have purchased it, it was so lovely. Why would you like to possess that picture ? There was a charm about it which would

have kept you spell-bound, but would you have liked to be that dying lady? Just answer. Would you have liked to be that queen? Very rich she was, but she was about to die. And would you have liked to be that weeping husband, or those crying children? No

Vedanta requires you to live in your families, to live in your homes, in a position of God, to live in your houses as a witness, as an impersonal God, not attached, in no way mixed up or entangled. Keep your mind always at rest, always unattached, keep your heart and mind always fixed upon the Divinity within, and look at all the household matters just as you would have looked at that-picture. You know that when you look upon it as a witness, it is a source of enjoyment; when you get entangled in it, it is a source of misery. If we get entangled in the phenomena of this world, we are in a sad plight. When we look at it from an impersonal standpoint, as a witness, we enjoy it, it is so lovely to us. Similarly, realize the Divinity within. Hear all of Rama's lectures, and by gradual advancement you become convinced. Rama guarantees that anybody in this world who hears all of Rama's speeches, would get his doubts removed, is sure to come to the conviction of his own Divinity. First acquire a firm conviction in your Divinity or Godhead. Get that, and then by the process which will be given, by the methods which will be told, centre yourself in that Divinity. Become the same, realize yourself to be God, eternal and all-powerful. "The same am I, the same,"

Realize that and look upon all your household concerns and all these matters as if they were that picture, as if you were not concerned at all. This seems to be paradoxical and self-contradictory. People say that if they do not get entangled in these matters, they can make no progress. Oh, you are wrong. The very moment you get entangled in these matters, you cease to make progress. When you are writing, the writing is being performed impersonally. At that time your egotism, your little self, false ego, is altogether absent; automatically, mechanically is the work being done. It is a kind of reflex action, the hand goes on writing by itself. Why? Because you do not thrust your little self, your selfish ego, into the matter. The very moment you begin to reflect in your mind, "Oh, I have written splendidly, I have done wonderfully," you will make a slip.

Thus we see that work is done only when we get rid of the little selfish Ego. The moment you assert the selfish ego, your work is spoiled. The best work is the work that is done impersonally. Renunciation means getting rid of this little personal, selfish ego, getting rid of this false idea of Self. The sun shines. The Sun has no idea that He is working, but as the sun is impersonal, he is so charming and attractive. The rivers flow; there is no little personal ego in their flowing, but the work is being done. The lamp burns, but it is not the personal ego—"I am great, I am burning, I am shedding light"—that does the burning. The flowers bloom and send sweet

fragrance all around, but they have no idea that they are very sweet, that they are very good.

Similarly, let your work be impersonal, let your work be free from the taint of selfish egotism; let your work be just like the work of the stars and the sun; let your work be like that of the moon. Then alone can your work be successful. Then alone can you really do anything in this world. All heroes, all men of genius had this secret, they possessed this master key. They threw themselves in a state of impersonality, and then alone could their work be so prosperous. That is the rule. Give up the mistaken idea that unless you get yourself entangled in a matter, you will never prosper. You are wrong in believing that way.

The Law is that a man should be at rest, at peace, undisturbed, and the body should always be in motion; the mind to be subjected to the Laws of Statics and the body subjected to the Laws of Dynamics; the body at work and the internal self always at rest. *That is the law. Be free. Let things lie as truly but as softly as the landscape lies on the eyes. The landscape lies on the eyes truly, fully, wholly, but how softly. It does not burden the eyes.* All the landscape lies on the eyes, but the eyes are free, not burdened. Just so let your position be in your household matters, in your family or wordly life. You may see all these phenomena and be unentangled, free; and this freedom may be attained only through a knowledge of the true Self, through realisation of the perfect Truth, called the Vedanta

Realize the true Divinity, and all the stars and planets will do your bidding.

Roll on, ye suns and stars, roll on,
Ye motes in dazzling Light of lights,
In me, the Sun of Suns, roll on.
O orbs and globes mere eddies, waves
In me the surging oceans wide
Do rise and fall, vibrate, roll on
O worlds, my planets, spindles, turn ,
Expose me all your parts and sides,
And dancing, bask in light of life.
Do Suns and Stars or Earths and Seas
Revolve the shadows of my dream ?
I move, I turn, I come, I go
The motion, moved and mover I
No rest, no motion, mine or thine
No words can ever me describe
Twinkle, twinkle, little stars,
Twinkling, winking, beckon, call me
Answer first, O lovely stars.
Whither do you sign and call me ?
I'm the sparkle in your eyes,
I'm the life that in you lies

This is your true Self , this is what you are
Realize that and be free Realize that and you are
the master of the Universe , realize that and you will
find that all your business matters, all your affairs
by themselves, by their own accord, turn up before
you in the most desirable way You will see that
success will have to seek you, and you will not have

to seek success You will see that this Faith in the Divinity within, this realization of the God within, will make the whole Universe your abject slave, will make everything in this world subordinate to you. You will find that success and prosperity will seek you, and you will not have to seek them. "If the mountain does not come to Mohammed Mohammed will go to the mountain." The very moment you stop seeking pleasure from those worldly objects and become free, realize the Divinity within you, you need not go to Mohammed, Mohammed will come to you That is the law. That is the secret, that is the hidden secret governing this world You are that principle. Realize that, make your wife and children realize it. Be free yourself and set them free There you make a heaven out of a veritable dungeon, you make a paradise for you in your homes, you make your most quarrelsome homes happy homes. There is no other way. There is no escape from this inevitable, unrelenting law. This is the way, this is the only sesame ; this is the only master-key which unlocks all the treasures in this world. If you realize the Divinity within you, you are free Help others to realize it

Om ! Om !

MARRIED LIFE AND REALIZATION.

o *Lecture delivered on February 1, 1903*

Can a married man aspire to the Realization of the Self ?

This question was put to Rama sometime ago and it was fully answered at that time.

Rama will not take up this subject to-day, but will speak on a subject somewhat like it.

Reference was made then to the nature of desires.—“as to what desire is, and how motives operate upon the nature of man, how desires fulfilled bring happiness, and how desires not fulfilled bring unhappiness, etc.” This is a very long and complicated question, and is one to which Rama has given much earnest thought. The result of Rama’s researches will be put into book form under the title of *Dynamics of the Mind* *

Can a householder,—a man living with his wife and children, or with his relatives or friends,—in other words, can an ordinary man of the world ever realize Truth or the true Self ? This is the question.

We shall take up one aspect of the question Vedanta simply asks, “Can a sword kill your enemies?”

* Very sorry, this book has not been put in the final shape, only an essay written in the early College days is available. It is to be regretted that the expression of the finest philosophy of Rama is denied to us by his premature death.

If this question may be answered in the affirmative, then the question "as to whether a worldly householder can realize Truth perfectly," can also be answered in the affirmative; it all depends upon the use we make of the sword or of the family ties. We can make the same sword kill or protect us from outside attacks: so a man by the misuse of family ties or family relations can kill himself, or retard his spiritual growth, or by the right use of the family relations he can elevate himself, and realize God within him. Thus the question is similarly answered.

Our walks, our daily constitutionals can be a source of enjoyment and recreation, they can be a source of benefit and refinement if we take them properly; but the same walks can become a source of fatigue, annoyance, and sickness to us if we abuse them.

Similarly with our family relations, they may raise and heal or destroy us

There was a very good man who kept a very naughty and wicked servant. He used to do every thing in a wrong way, he used to carry out the commands of his master in a curious way; in fact his way of doing things was such as to upset even the most serious man. This faithful master was never annoyed, but always treated the servant in a most charming manner. At one time one of the guests remonstrated against the servant; he was very much annoyed and displeased with his actions and asked the master to dismiss him. The master said, "Your advice is very good, and it is given with the best

intention, I know that you wish me well; I know that you want my work and business to prosper, and it is on that account that you give me this advice; but I know better, I know that my work is being spoiled, I know that my business suffers. But I keep this servant on the very ground or from the very fact of his being so unfaithful; it is his bad conduct and his wicked habits which make him so dear to me. I love him the more because he is a sinner, a wicked and unfaithful servant." This was a very strange way of speaking.

The master said, "This servant is the only person in the world or with whom I come in contact, that disobeys me, he is the only person who does things which are uncomplimentary, derogatory or detrimental to me. All others with whom I come in contact are so gentle, so pleasant, so loving, that they dare not offend me, and so this man is out of the ordinary; he is a kind of dumb-bells, a kind of special training to my spiritual Self. Just as many people use dumb-bells, pulleys, or heavy weights to exercise the muscles in order to develop their physical strength, so this servant serves as a kind of weight or dumb-bells by which my spiritual body is strengthened. Through this servant I get strength. I am compelled to do a kind of wrestling with this servant, which brings me strength."

So Rama brings this fact to your notice, and draws your attention to this matter, so that if you think your family ties are a hindrance and a stumbling block, you need not get annoyed. Just

follow the example of the faithful master. make difficulties and differences an additional source of strength and power.

Socrates had a wife, the most undesirable in the world. One day he was thinking very deeply, and his wife, as was her wont, approached him and spoke in very harsh, rough language: she reviled and insulted him and called him names; she demanded his attention; she asked him to attend to her, to do this and that thing; but Socrates went on philosophising. His method was never to leave a problem until it was solved

The wife roared and stormed at him, and still he did not listen. Then getting enraged, she took up a basin filled with dirty water and poured it upon his head. Was Socrates ruffled or annoyed? Not in the least. He smiled and laughed and said, "To-day is proven the saying "Oft-times when it roars it rains"

Always when she roared, it did not rain, but to-day she roared and stormed, and at the same time there came rain also. After that remark, he continued his philosophising

This shows that people must not become despondent about their capability of overcoming their temper. If one man, Socrates, could get such complete control of his temper, then all can. Even to-day are there not people who have control over their temper, and over their habits? Most certainly there are such people, and you can do this also by trying.

The way to realize the Truth, or to realize your oneness with the Divinity, the way to realize the

unison with the All, or your sameness with the whole world, the way to this Divine realization of the Self can be made smoother through your family ties if you will

• The object and the goal of each and all in the world, the end of Evolution is that each and all should realize the Divinity within, that this little self should accumulate experience until it realizes its unity with God, until it realizes its oneness with Divinity. Even at the sword's point, it must be realized. •

That is the goal. If the ordinary man finds the family ties a hindrance, Rama says, the wife and children can be an aid to you.

The Earth revolves round the Sun The Earth must revolve The Moon wants to cling to the Earth. *What is the Earth to do? The Earth can take up the moon and satellites, and together with them the Earth can revolve round the Sun.*

So, O man or woman, if you have set up the task of being drawn towards the Sun of suns, take your companion with you, as the earth does the moon, and with your companion, like the moon, go on revolving round the Sun of suns, the Light of lights. Thus instead of making this one little body partake of the glory, light and lustre of the Sun, you can make your companion share with you the glory and light and lustre of the same Sun. Thus instead of drawing but one soul, you can draw other souls Instead of working through just one body, you can work through

many bodies. They are all yours. All those bodies (as one body belongs to you) can belong to God, can glorify God. When a man goes to a place and takes only one body with him, but he does not leave the head, the hands, the nose, the eyes, the ears, &c ; behind ; they all go. Similarly, Vedanta tells you that when you approach the knowledge of Heaven, when you realize the Truth, instead of carrying one-half of you to the knowledge of Heaven, you can take all ; you can take the wife and children, you can take along your head, your heart, your hands, as it were

Thus before realizing your Unity and unison with God, first realize your oneness with your wife and children. How can a man who has not realized his oneness with his wife and children, realize his oneness with all ?

The natural way suggested by Vedanta is to begin with those with whom you are connected ; let your Being merge in those who are near and dear to you. Let your interests be one with their interests ; let all the bodies be welded into one, let them become one stream, and then go on experiencing. After that you can take other families in ; and rising by degrees, let all families be as your own body ; and after you feel all bodies as your own, you can realize your oneness with God, you can take each and all with you.

In the Bible, we read about St John, the disciple whom Christ loved. Christ loved the whole world. This saying "The disciple whom Christ loved" should be put in a slightly modified form, and

then it becomes "The disciple who loved Christ." It gives you the clue to the Christian doctrine of Salvation through Christ.

"Action and Reaction are equal and opposite" If Christ loved his disciple then the disciple must have loved Christ Christ could not have kept on loving him if this were not a fact, by the most inevitable law of nature, "Action and Réaction being equal and opposite." Christ was a man of realization, he was one with the Father, the All He was one who had merged his mind, his intellect, his personality in the Divinity

The disciples John, Peter, Paul, or any disciple, by connecting themselves with Christ, by loving Christ (for connection comes through love and affection) and by feeling their oneness with Christ, naturally shared the Divinity of Christ

Here, suppose we have a body which is electrified By keeping another body in contact with this electrified body, the non-electrified body receives the electricity from the electrified body.

Similarly, the disciples in those days, by the love of Christ, must partake of Christ's nature; and thus if Christ saves himself, the others must be saved through that love.

According to Vedanta, nobody can realize God unless his whole being is converted into Universal Love; unless he looks upon the whole Universe as his body. This is the first step in the realization of Self

or Truth ; it is to become the whole world. Then the next step is to rise beyond that.

You remember, the other day, in a lecture, two kinds of illusion were referred to, viz , Intrinsic and Extrinsic Illusion.

To the Intrinsic illusion is due the idea of different personalities, the idea of difference of one from another to the Intrinsic illusion is due the blindness which does not allow people to see God in each and all. It is the cause of the mental disease which forbids us from realizing the Unity in all things in the world. The Extrinsic illusion is the outward variance, the illusion of form and name.

Thus in the worldly man both illusions must be dispelled. It is necessary, in the first place, to realize the unity in all bodies. This man who is to overcome both kinds of illusion, at first feels himself to be the Self of each and all, of the whole Universe; he realizes his Atman to be the Atman or Self of all mankind, of the vegetable kingdom, all the trees, all rivers, all insects and worms; this is one stage of Realization. He is a man who is helped by realizing in the elementary stages his oneness with the wife and children. When he realizes his oneness with the whole world, that is one stage. The next stage is when all outward forms, names and figures disappear, where this *Maya* entirely disappears, and then the whole world, which was the body, is dismissed; it is merged in the Spirit.

MARRIED LIFE & REALIZATION

Originally we have to realise the whole world as our body, and then the whole world which is realized as our body is dismissed, is merged in the Truth, the Self which is my Self.

A man of realization first becomes the whole world, and then saves the whole world; he thus becomes the Saviour of the whole world. Thus you are your own Saviour, that is the meaning of Vedanta.

The saying "Through Christ we realize God" means, that through this state, which is the state of feeling the Self as one with the whole world, by passing through that stage, the Christ stage, you jump into the indestructible, ineffable Self. Thus before realizing the Truth, before realizing the Self which is indestructible, which baffles all words and all description, which surpasses all language—a state where there are no forms and names, no differences—before reaching that God-state, you must pass through a state where you find the true Self permeating and pervading all name and form. This state is the Christ state. Thus by passing through the Christ state you pass on to God, and this state is gained by gradually developing your oneness with each and all. The elementary lessons which practically teach you this begin when you realise your oneness with the mother, the father, then the wife and children and friends and by slow degrees you realize your oneness with the whole country and then the whole world, and so on. This seems to be a very difficult task, but it is not so difficult. The beginning is difficult but after a while the progress is

rapid. When once a man realizes his unity with one person and becomes merged, as it were, in another, he comes to realize himself to be one with each and all. Here Realization practically shows that all affection in this world, by an inevitable law of nature, drives us onward to a state where the object of our affection will not be on the outside, where it will not be in external color, form, feature or symbols, but in the Soul within, in the underlying Reality more and more.

Everybody, from experience, can say something as to the correctness of this statement. When we grow in years, we find that the object of our affection becomes more and more refined; the centre of love becomes more and more smooth and intangible, it becomes more and more subtle.

Have not all persons in the world observed this in life to a greater or less extent? The time comes when in the object of our love, we do not mark the lines of the face, the irregularities of the features or countenance; we do not see the wrinkles, the external signs and symbols. We love the Soul within, the affection within, the heart within; we love the purity within, the love within. Have not all observed or experienced that? Have not all seen that in our object of affection we do not often see the external faults, the defects of the body. We see only beauty, we are blind to all ugliness. If there is in that love, or in that person, or in that object of our love, true affection, our heart melts, it is drawn there. Then there comes a time when the centre of our love

becomes more subtle, more refined than the gross, external color, feature, or signs and symbols; now there is already a step onward, and advance higher. There you are raised from external symbols, from the gross bodies to the refined emotions. Now beyond that is the next higher stage when the centre of our love is not feeling, emotion, the purity of the mind or appearances of the object of our love, but when we love God or the Divinity within, we see the true Self, the Atman within. Well, when this stage is once reached, when the objects in the world become mere pictures, mere hieroglyphics; when we do not see the objects but see the Immutable behind all objects, when our looks happen to fasten upon this object or that one, enable our heart to see the Divinity or the true Self in them; when that state is reached, it is easy for a man to realize the unity, the oneness with the whole world. That is the Christ state. After remaining in this Christ-state for some time, the next higher state will be when you are entirely merged in Divinity; when we are in a state of trance, a state of unison and absorption, a state of immersion; this is the state of God. We call that Nirvana or Samadhi, a state in which there is no vibration in the mind, no ruffle, no resistance.

How can we make our worldly connections and relations help us in realizing this state by degrees?

In India there are people who worship God in the same way as do the Roman Catholics; they worship God through images and idols. The images

of God, of Rama or Krishna are worshipped. Rama and Krishna are the Christs of India.

An old lady came to a saint in India and asked if it was advisable for her to leave her house and her family, and to retire to Brindaban in India, where Krishna was born. Was it advisable for her to break her family ties, and sever all her relations with each and all, and retire to that lovely city, Brindraban, the Jerusalem of India ?

This lady had her grandson with her. The sage replied, "See please, mark please, what is it that looks into your eyes through the eyes of your grandson? What force, what energy, what Divinity is it that looks at you from every pore of the body of this child?" The lady said, "It must be God. In this dear little baby there is no thought of temptation or wickedness. This dear little baby is innocent and pure. When he cries, in his wailing is the voice of God and nothing else." Again the sage said, "When you go to Brindraban, you shall have to cling to the one image of Krishna. There in the Jerusalem of India, and there in that image of Divinity, you must worship the Divinity. Is not the body of the child just as good an image of Krishna as the image you shall have to see in that Jerusalem of India?" The lady was surprised a little; and after thinking and reflecting, she came to the conclusion that she might just as well worship Krishna through the body of this child, by regarding this child as the incarnation of Krishna. For God it is that looks through the eyes of the child; God it is that gives the child its

power ; God it is that works through the ears of the child ; God it is that makes the child's hair grow ; God it is that works through every pore of his body ; it is Divinity.

• According to the direction of the saint, she must no longer regard the child as her grandson, or look upon him as related to her in any way, but must regard him as God, and thus break all family and worldly ties. The only tie should be the tie of Godliness or Godhead. This is the way to Renunciation.

Renunciation does not mean Asceticism Renunciation means making everything holy Renouncing the child does not mean giving up all connection with the child but thinking the child, the grandson, to be God. Realizing the Divinity in each and all : this is Renunciation according to Vedanta. Vedanta asks you to give up your wife or your husband and other relations Vedanta says, Give up the wife as related to you, give up the wife as the wife, but realize the true Self, the Divinity within her. Give up the enemy as the enemy, see only the God in the enemy; give up the friend as a friend, but realize the Godliness or Godhead in the friend

Renounce the selfish, personal ties, see the Godliness in each and all ; see the Divinity in each and all. This is what the Hindu Scriptures enjoin upon every husband and every wife to live. According to the directions of the Scriptures which were put in practice by Rama in his family relations, the

wife had to wake up every morning ; and while Rama was absorbed in meditation, while Rama was feeling and realizing the Divinity, when he was lost in God, when he was beyond the body or the mind—when that nectar of sweet Immortality was being taken, then would the wife come, just as the Roman Catholics worship their images, so would she come and look at Rama, ignoring the body. Here as Rama had ignored the body, had risen above this materiality, had become one with Divinity, so the wife would see only the Divinity, God, nothing else. Thus, sitting at a distance from Rama's body she would fix her eyes upon Rama's forehead, she being not so highly advanced, would think of this body, and thus while chanting Om, she would keep this body before her mind to such a degree that all other thoughts were shut out, the idea of her own body was entirely lost. She felt herself as transformed or merged in the body of Rama, but what about the Spirit? There she felt and realized that her own self was the Self of Rama. She felt and realized that it was not Rama meditating, lost in God-consciousness, but that it was *she* lost in God-consciousness. Rama's meditation was hers, and she was feeling herself as one with the whole Universe, there she felt and realized that she was the Self and Spirit of the whole world. This way she was a help to Rama, as it were, and Rama was a help to her. Now how can she be a help? When a wife regards her husband as God, when such thoughts and such currents tend to make her husband God, will not her mental energy, her force directed in this

way, make her husband God? Will it not help the husband in realizing his own true Self to be God? Most certainly.

All Christian Scientists know from personal experience that we can make any person feel the way we like.

Here is a wife sending forth such Divine thoughts, sending forth the thought that her husband is God; that thought is helping the husband to realize his oneness with God, so also when the husband realizes his oneness with God, is the wife helped. O, what a spiritual union that is. What a grand union that is! Both help and are helped. Marriage or Love founded on such spiritual union is the happiest in the world. All marriage relations, brought about by attachment to the color of the face, to the outlines of the countenance, to figure, form, or personal beauty, end in losses, and are very unhappy. Such marriages eventually lead to heart-breaking, anxiety and trouble.

It is the marriage which is based on Spiritual union, which takes no account of the color of the face, or the beauty of countenance or form, but sees the Divinity within, that is the only safe and abiding one. That only can bring happiness and joy.

A lady came to a saint and put the question, "My husband died a few months ago; what shall I do to save him?" Another, a gentleman, came and said he was going to commit suicide because he had lost his only child; he could not bear the separation. Another man said he had lost his wife and he did not

think it worth his while to live any longer. Now what answer did the saint make?

The lady was very despondent and very anxious to save her husband. The saint said, "You can save your husband; you need not be despondent; you should abide by my advice. Every day whenever you feel despondent, or when the thought of your husband comes to you, sit down at once, close your eyes, and place before your mind the body of your husband, and you know that the object of our affection can immediately appear before our mind. When you get this picture before your mind, or when you get the body of your husband before the mind, do not grieve or be sorry; do not sob or cry, by sobbing and crying, by shedding tears you simply make your husband cling to the earth, you fasten him to the world and your work is perverted and degrading. You should not try to bring him down, you should not try to lower him or retard his progress. You can think of the different world of your husband, you can think of him not as dead, (because with your eyes closed, the picture of the husband comes most vividly before you) but as living. When you have it before you, then feel, feel, realize that he is God; tell him, preach to him, say continually, pour forth this idea before him, "You are God, Divinity, you are the Lord; in your picture, in your body, in your form, it is the Divinity that is appearing to me."

"When we approach a telephone apparatus and apply it to our ears, we hear something; we know that the sound does not come from that steel apparatus,

but from the friend behind the scenes or at the other end. Similarly when you see the picture of your departed husband before you, realize that this picture has the Divinity behind it, tell it "*You are Divinity, you are God*" This way you can save your departed husband

Well, if we can save and raise and help our departed friends, we can no doubt save, raise and help our living friends by the same method.

Now when the husband and wife live this way, the whole union is simply one of spiritual advancement, a source of happiness to each other. You say that everywhere the husband wants to advance the happiness of his wife, to confer on her everything that will make her happy. On account of ignorance people think that they have adopted the proper way; they think that the proper way is to pamper to the other's taste and thus make the other happy, but it is not so. You only degrade yourself and others by such ways. The Law of Nature is that which makes me happy, must make you happy; that which is good for me is good for you; if I advance, you advance; my progress is your progress: I cannot fall sick myself without making the whole world fall sick; by keeping my body healthy, I keep the whole world healthy. Action and Reaction are opposite and equal.

If I am really making you happy, I must also be happy. People think that pampering to one another's tastes brings happiness. Surely it does not. It brings about hatred and heart-breaking.

SWAMI RAM TIRTHA

By such acts both suffer ; both feel they are miserable, heart-broken. They are filled with anxiety and fear.

Well, these fears, these annoyances are due to ignorance as to the method of making each other happy. If you want to make each other happy, you shall have to make this little selfish self advance, you shall have to make it realize the true spirit of the friend. Intense strength you will have to give her, intense strength must be reflected there. You will have to give each other knowledge ; thus you will make your companions happy and be happy yourself in the long run. If you are really a well-wisher, you must give the things which are the true cause of happiness, and those things are knowledge and spiritual freedom. Impart it to your friends. It is the duty of every husband to educate the wife. A husband who is not a Professor to his wife or a wife through whom a husband is not elevated and educated, and from whom he does not receive spiritual freedom and knowledge, cannot be happy in life. She is a sinner; so is the husband a sinner who does not make his house a University for his wife. This is the way really to make each other happy.

As to the Immaculate Conception of Christ, Rama's explanation is this.—Mary, the mother of Christ, was pure, pious and God-loving, and she was a woman who had reached a certain degree of realization, a woman of God-visions. She was one with the Divinity. And the man Zacharius (Joseph stood by her afterwards in order to save her reputation)

or if you are not willing to have Zacharius, we will say Joseph, was also a very pure, pious, holy man, a man who realized the Divinity in all, who realized God. Both were young, and were of mature age. It so happened that while Mary was entirely absorbed, (I mean the body of course) and the husband also, and while they were both in a state of absorption, or immersion as it were, on an occasion like that Mary conceived. She afterwards entirely forgot that any thing like that had happened.

Often a child is awakened at night and given milk or perhaps candy, and on being asked the next day whether he had any milk or candy given him the night before, he will very often reply "O, I never got any, you never gave me any thing, you gave it all to sister." It is a fact that the child took the milk or candy, but he had entirely forgotten it in the morning. The thing is that at night while drinking the milk or eating the candy, the child was in a state of super-consciousness when the mind was somewhere else, or as you know, in a state of somnambulism. Somnambulists walk in their sleep, and do all sorts of curious things, and when asked about them next morning, they know nothing of what was done the previous night. Similarly, Rama's version of the Immaculate Conception of Christ is that Mary became pregnant either by Zacharius or Joseph, while both were in a state of super-consciousness, in a state of Divine consciousness, in a state of somnambulism. It was a state which makes you forget this little body. When you are in the God-body. In a state of that kind, ~~the~~

became pregnant, and when afterwards she was asked the cause of her being with child, she could say nothing. The Christians said she conceived by the Holy Ghost, which means that being filled with the knowledge of God, being filled with the Holy Ghost, being merged in God-consciousness, she became pregnant, and thus Christ was the son of the Holy Ghost. The Laws of Nature were at that time just the same as they are now, and yet we can say Christ was the son of the Holy Ghost. Thus Rama says that this is the way the whole world should act that many may come up as Christs. Purify your hearts, do not degrade them, if you wish your progeny to be Miltons, Shakespeares, Christs, or great men, if you wish your progeny to be for the welfare of the whole world or your own families. Rama asks you to live with your wives and children the kind of life which keeps you above these little selfish interests, the kind of life which keeps you in God, in Divinity, in the Holy Ghost, one with the All. If the husband and wife be both filled with holy ideas, such sublime energy and such noble feelings, the children of such parents will be Christs. Christs can be produced to-day if you like.

The home should be the centre and not the boundary of affection. People make home a boundary of affection, so that affection and love may not go beyond that. The home and the wife should be the centre of affection so that rays of love may radiate in all directions; your love should not be bound there; your wife should not be brought as the boundary of love and affection. Through your selfish thoughts

you bring her low, and you bring yourself low, you work the ruin of both. The wife teaches you to love, and you should purify that love and by making it the love of the whole world you should make that love of outside form, figure, color or body, the love of the Absolute or the Divinity. If you then approach each and all, and with that same love look at the grass, the flowers, the rivers, the hills, mountains and dales, then are you one with the whole world.

She is to teach you how to adjust your position with regard to the whole world, she is not to put you out of harmony with the world. Now Rama will tell you some of the spiritual laws. These spiritual laws govern all the affections of this world. Even if Rama does not tell you, you are experiencing them all the time and will continue to do so. But telling you will teach you to be on the alert, just as when a man driving in a coach, runs across a stumbling-block which gives the coach a jolt, suffers a bad shock, as he is not aware of what is coming. If we tell him to be on his guard, this warning makes him cautious and enables him to avoid the shock. Similarly, in your worldly affairs, jolting comes, disaster comes, failures and heartaches come. Now when are these heartaches, these failures, disasters and disappointments to be expected? Rama lets you know, and when you know that, you will not be shocked. The way is simple and you will avoid them as far as possible. Here is a law as certain and true as any mathematical law, it is as sure as any physical fact. Whenever a man or woman begins to love any form,

any body, any thing material, he is allowed to enjoy that material object for some time, and just when that material object has got itself instilled into his heart, when it has permeated his whole being, just at that time the object will be removed. This is the law. It cannot be avoided. There is no force which can avert, no force or power which can prevent an occurrence like that. From the most ancient times up to the very present day, there has never been an exception to this law

Attach yourself to any outside object, cling to any name or personality; depend upon any great man; trust him; rely or lean upon him, and that staff will be removed, you will fall down. Lean upon a table, and if the table is taken away, you fall, you feel a shock. Now what does that teach? It teaches that we are not to make our affections rest upon these gross, material objects. These gross, material objects should not be the objects of our affection, and yet we cannot get any love in our hearts but through these gross, material objects. It is through these gross, material objects that we learn love; but when once that love has been taught to us, Nature tells us that this love cannot be chained to the object. It must be advanced; it ought to approach the Divinity behind. Woe unto the man who does not apply the Love which he has learned at the feet of the wife, to this Divinity behind. You will be damned if you do not apply it; you will suffer. The wife and husband should grow together; and while she teaches us to love, that Love must not be kept in this body, but

must be applied to each and all, to the whole universe

Spiritual development does not germinate in the seed sown in the soil of earthly pleasures. So when the seed of your love is sown in the earthly body of the wife or husband, that seed of love which was sown in the earthly body, is as it were sown in the earth and covered over. That love is good when it dies and comes forth and bears fruit in the open air. Thus in the wife or husband, sow the seed, but in the wife or husband, or in the material object, the seed sown must die and come out in the open air to bear fruit. So far as affection for worldly objects is concerned, there will always be apparent failures. As the seed dies, the Law of Nature is that the same seed will one time make you realize God. A man who has never loved can never realize God, that is a fact.

It is usually taught that Religion has nothing to do with worldly love. Rama tells you that it has, the right use of affection makes you realize God. "All other pleasures are not worth its pain." Really the same pure love makes you realize God and is the synonym for God.

The aim of the husband should be the elevation of the marriage tie, and not money-making and the wrong use of family relations. The same articles which originally were the means to happiness are made an end to bring unhappiness. Don't make the means an end. Money or wealth should be simply

the resource to protect you from cold, to quench thirst or appease hunger and to keep you in a room where nobody may disturb you. Now see how little money we need to appease hunger, quench thirst, or obtain clothing so that we are not caught by cold.

People say "we catch cold" It is not cold that catches you, but you catch cold, it is not disease that catches you, it is you who hunt after and catch the disease. This expression is correct. To prevent yourself from catching cold, you must put on clothing, but such clothing is simply to protect you, to prevent you from catching cold. That clothing may be of a rough kind, it may be cheap clothing, it need not be so costly. We can live in small houses, not so dazzling, not so grand as these houses of to-day. We can have plain, small houses which are quite sufficient to protect us from the attacks of animals or from other people; we have no need of these beautiful houses.

Men have made the beauty and grandeur of their houses the one great aim in itself, the beauty of clothing another thing, the complex nature of the eatables served at the table, as the one end and aim; no, not end and aim, but simply means and end.

In the history of the world, some people lived in small huts and houses, they were poorly clad and poorly fed, yet they were the heroes of the world.

You know about Plato. The name Plato is *Racom* which in Persian means "the liver or dweller in a tub or cask". That was his house, that was where he used to retire from the world.

Just think, people who lived in such poverty did so much for the world.

Shakespeare's house on Strafford-on Avon is not a grand house. During the first part of his life he was a poor man, during the last part of his life he accumulated a fortune.

In the first part of his life he took care of the visitors, took charge of the horses of the people who attended the theatre.

Newton was also a poor man. He used to express sorrow when he had no money to give to the poor or to buy books, but never at any other time was he sorry for his poverty. Just see, the people who were poorly fed and poorly clothed were those who did so much for the world. The Hindus in India formerly lived on the fruits of the forests. These people gave to the world its greatest Philosophy, Vedanta, the Philosophy of Freedom and love.

Try to make great and good men of yourselves. Do not expend your energies, do not waste thought on building beautiful and grand houses. Many of your houses are large and grand, but the men in them are very small. There are large tombs in India, but what do they contain? Nothing but rotten carcasses, crawling worms and snakes.

Do not try to make your wife, your friends and yourself grand, by wasting energy on big houses and grand furniture. If you take this idea, if you realize that, if you perceive and know that the one aim and

goal of life is not in wasting energy and accumulating riches, but in cultivating the inner powers, in educating yourself to free yourself, to become God, if you realize that and expend your energies in that direction. the family ties will be no obstacle unto you

Some people say "No, no, we can live in a simple style, but there are our guests. If we have but two finger bowls, etc, what would they say?"

O dear one, do you live for yourself or for others? Live for yourself. It is no duty of theirs to interfere with your life. When you eat your food, do you eat or do they? Do you digest your food, or do they digest it for you? When you see, is it the muscles of your own eyes, or their eyes that help you to see? Be your own centre of gravity. Be self-sustaining. Have some backbone in you, and care not for the opinions of your guests. Let not the secret of hospitality lie in board and bedding. People think that if they do not give their guests proper board and bedding, they are not hospitable. This makes the owner of the house an appendage to it. Please do not make yourselves appendages to property but make that property an appendage to you. Realize your power.

When a guest comes to you, let him leave your house enlightened, raised, elevated; let him leave it wiser than when he came; let this be your duty to your fellow-men. This is the way to make your household happy. This is the way a house-holder can make his household a stepping-stone instead of a

stumbling-block When a guest leaves wiser than when he came, care not for the food and bedding. Give him something better, give him knowledge and wisdom Let him share your love. Remember that even though I do not give you a penny, if I do you no bodily service, yet if I give you a smile lovingly, sincerely, earnestly, you cannot but be elevated, raised, and cheered up ; a great service has been rendered. Giving a man money is nothing , it is just like a husband giving a wife money and then divorcing her. She does not want money, she wants love. By giving the man money you play the part of a criminal you want to dodge him off. Give him love and knowledge; enlighten him, raise him ; this is grand hospitality and this you should have ; this is the love you should entertain for your wife and children.

MAN, THE MASTER OF HIS OWN DESTINY

OM !

THE MASTER OF THE WHOLE UNIVERSE IN
THE FORM OF LADIES AND GENTLEMEN —

TO night's subject is "Man, the Master of his own
Destiny." We have been treating of man in his
real nature. The real man, the true man, is the Divi-
nity, God, nothing else but God, the real man is not
only the master of one body's destiny, but is the
master of the whole universe, the wide world.

To-night we shall take the word 'man' in the
same sense in which the subtle body of Vedantins is
taken, you might say the desiring, willing, yearning
man. Even in this limited sense, even in this nar-
row sense, man is the master of his own destiny.
There are different sides to the question. We cannot
take them up all in one night, we shall only take up
the question from the microcosmical standpoint
to-night.

Perhaps it is easier to believe that when a man
is born, he can change his circumstances to a large
extent. Admitted that a man is placed under certain
circumstances, it is easier to believe that he can con-
trol his circumstances to a more or less extent, he can
become the master of the circumstances, he can rise

above them, educate himself; from the poorest boy he can make himself the richest man in his country, as some people have done. Paupers, beggars have succeeded in raising themselves to a position of renown and honour in this world. Men born under most ignominious and lowest circumstances have succeeded in raising themselves so high. Take the case of Napoleon Bonaparte, take the case of Shakespeare, take the case of one of the Lord Mayors of London, Whittington, take the case of one of the Prime Ministers of China who was at one time a poor farmer, a poor peasant. This is easy to prove, that once being in this world, we can in our life time change our circumstances. This is easy to prove, but the harder part of the question comes when Vedanta asserts that even your birth and even your parents are made by yourself. The child is father to the man, but not only that, the child is father to the father. This is hard to prove, but Vedanta says, look at the question from any side, you are the master of your own destiny. If you are born blind, you are the master of your destiny, you have made yourself blind, if you are born of poor parents, you are the master of your own destiny, you have made yourself to be born of poor parents, if you are born under most undesirable circumstances, you are the master of your own destiny, you have done that. Even when you are born, even then you are the master of your own destiny. We shall take up this phase of the question to night. How does man select his own parents? In other words, we shall consider to-night the law of

transmigration of soul. to some extent . we shall not dwell upon it thoroughly, but only part of it we shall take up.

Some people believe that when a man dies, he dies entirely ; some people believe that when a man dies in order to account for his inherent inborn, native idea of immortality, in order to account for our own inherent desire that our relatives should not die in order to account for our reluctance to see our friends die, some religions and some people think that it is necessary that we should posit the existence of an imaginary other world of a world of which we can give no positive proof in this world ; some people believe that way, and even these people have some truth on their side and the truth which these people have on their side was discussed in this Hall the other evening But this is not the whole truth After death your going to hell or entering heaven is not the whole truth. We have to explain matters on this plane we have to explain matters on the plane of material existence. The laws of your spiritual world have no right to infringe upon the laws of your material earth, material world Here is one man who is buried underground ; ' Earth to earth returneth ' is spoken on his grave. But let us see. The body indeed returns to earth but the body has not perished, the body has 'simply undergone a change The material elements of the body are existent in a changed form, in an altered state ; they have not perished The same body of your friend will reappear in the form of a beautiful rose on the grave

and will reappear in the form of fruits and trees one day. It has not perished

Now what is it about which we feel some doubt? Is it the spirit, the truth, the real God that has perished? No, no That can never perish The real individual, the true man could never perish, could never be destroyed Then what is it about which we are doubtful? It is the subtle body, in other words, the mental desires, the mental feelings, emotions, the cravings of the heart, the wishes of the mind, the willing and yearning of the soul, as you might say This is what makes up the subtle body What about that? The man is buried, are these things also buried? No, no They could not be buried But what has become of them? All the question is about this subtle body which consists of your mental energy, the inner activity or inner emotions, feelings, desires The resultant of this energy, emotions, etc., inner desires, the combination, I say, the aggregate of these, what becomes of that? To say that this goes on in the spiritual world, and here I refer to a plane which you cannot prove by the mechanical laws—may be all right from your standpoint, but Science wants a proof on the material plane of what becomes of this energy. You know the inevitable, universal law which Science has placed beyond all doubt is that nothing, nothing, in this world can be destroyed. Here is the law of Persistence of Force, the law of Indestructibility of Matter, the law of the Conservation of Energy, it tells you that nothing can be destroyed Oh, well. If the body was not destroyed,

but was simply to change its state, and if the divinity in us was not to be destroyed, that was permanent, immutable, then should these mental desires, mental energy, inner life be destroyed? Why should they be destroyed? The irresistible law of the Conservation of Energy tells us that it can never be destroyed. You have no right to say that it is destroyed. It must live on, it must live on. It may change its place, or it may change its state, but it must live on, it can never be destroyed. Just as when you take a candle and the candle is lit, and in half-an-hour we see that everything is lost, the wax, wick, and all, all gone, but Science proves, Chemistry shows that it is not destroyed, it is not lost. By means of a bent test-tube containing caustic soda and another chemical, it is shown that all that was apparently lost of the candle is present, is caught in that bent test-tube. When we have a saucer full of water, and all the water in it has evaporated, the ordinary man will say, oh, the water is lost, the water is gone, but Physics tells us that it is not gone. By experiments it is shown that it is present in the air, it cannot be destroyed.

Similarly when a man dies, his mental energy, the desires, emotions, feelings, these apparently suffer a loss and seem apparently to suffer death, but Vedanta comes up with its chemistry of soul, as it were, and proves to you experimentally that it is not destroyed, could not be destroyed. Then if it is not destroyed, what becomes of it? We shall solve this question in the same way as we solve

mathematical problems We take up a problem and we look at the data as well as the *quisita*, the hypothesis as well as the required conclusion We meditate upon both sides. Sometimes by meditating upon the hypothesis or the data alone, we succeed in proving the whole thing, and sometimes we have to take up the conclusion or *quisita* and reflect upon that, and to think and think, and to connect the *quisita* with the data or connect the conclusion with the hypothesis. Well, here, what is the data and what is the *quisita*? Life and death These are the *quisita* and data, the phenomena of birth is like the data and the phenomena of death is like the *quisita*, or you might reverse the scales, it is one and the same thing Here are so many people being born in the world and there are so many people dying. These people who are apparently dying, if their mental energy, or their desires, etc., die with them, then by assuming anything like that, you will be positing something against the established laws of Science If our mental energies pass away, then there will be something passing into nothing, but you know that is impossible. Something can never pass into nothing To avoid that fallacy, you must believe that after death, mental desires, mental energy and mental activity do not pass into nothing; you must assume that first, you must take that for granted. You must accept that, and the next will be, What becomes of it?

Now the next question, what becomes of the mental desires, etc., we shall consider by reflecting upon the phenomena of birth So many people are being born

in this world with different capacities, with different inclinations, different propensities, different physiognomy, different phrenology, different construction of the brain, some people with a heavy brain, others with a very light brain, some people with a round head, others with an oblong head. People in this world are being born with different potentialities, different capacities. How is that? Children of the same parents with diametrically opposite inclinations; how many parents are giving birth to Cain and Abel in the same house, Joseph and Joseph's brothers in the same house? Students going to College, living in the same Boarding House, reading with the same Professors and yet with different inclinations altogether, with entirely different tastes, one liking Mathematics, another liking History, one a poet another a dullard. Is there any difference in the inclinations or propensities of people or not? There is a difference. You cannot deny that. Some people are born precocious, they are smart even in their childhood; others are very lazy even in their childhood. To what is this difference in taste or inclination due? Vedanta asks 'what is this difference of inclinations, or this inherent difference of propensities which we mark in different people, due to?' How do you explain that? If you explain it by saying it is God's will, that it is His work, that is no answer, that is simply evading the question. Evading the question is unphilosophical, that is declaring your ignorance. Explain it by the established laws of Science. If you say that it is God's will 'that they are being born with these different

desires from their childhood,' there again you are violating the established law of Science. Here you are practically asserting that something is coming out of nothing, and that is absurd, you know. In order to escape this strait, in order to escape this jeopardy, this difficulty, you will have to assume, or you will have to take for granted, or you will have to accept, that this difference of inclinations, this difference of propensities in the child, they bring with them, as it were, from the other world; these different kinds of desires, children do not bring from nothing, but these desires are also coming from something, they do not come into existence from nothing, they have been existing before. In other words, all these desires which people bring with them at their birth they bring them from previous existent form. These desires lived, existed, were present a short while ago—here considering now the *quisita* and also the *data*, the *quisita* of birth and the date of death. Vedanta connects the two and says, when a man dies, his unfulfilled desires at the time of death could not be destroyed. Here was a stranger born with different pronounced desires. His desires could not come out of nothing. Could it not be that the desires which were buried with the man in the grave reappear with the new man that was born in a house? If you assume that, you escape from the terrible fallacy, which you committed by saying that something is lost into nothing, and that something is come out of nothing. You escape that terrible difficulty by accepting this law of Karma, as the Hindus call it, and the whole phenomena of

Death and Birth become so natural, become exactly in accord with the laws of nature, with the established laws of-harmony in this universe

And again you see you shall have to accept this law of Karma by another law of logic what the philosophers call the law of parsimony When a thing may be explained by natural and usual rules, we should not resort to far-fetched, unnatural and hypothetical explanations The law of Karma gives you the most natural explanation, the plainest and most scientific explanation In preference to this you should not resort to any extra or mundane explanations

Here comes a question Scientists say, Oh, no ; oh no, we shall not explain the different propensities in new-born children by the law of Karma, we ought not to resort to that; we can very easily explain all that by the law of Heredity. The law of Heredity will explain all that, but Vedanta says, the law of Karma is not opposed to the law of Heredity It covers that, it explains that, but at the same time the law of Karma, in addition to explaining the law of Heredity, also explains the apparent loss of mental energy at the time of death ; the law of Heredity does not explain that. So this law of Karma has a greater claim on the attention of all scientists, all philosophers than the law of Heredity by itself How does the law of Karma explain the law of Heredity ? When a man dies, all his desires are apparently lost, cast to the winds Vedanta says they are not lost ; as when a candle is burning, the wick and wax

are lost, but when apparently lost, the law of chemical affinity, as we call it, by a chemical affinity the carbon combines with the oxygen, the hydrogen combines with the oxygen, is attracted to that by affinity ; so these desires, this mental energy, or the subtle body of man, after death, by a law of affinity, by a law of spiritual affinity, we might call it material affinity just as well, by a kind of affinity, these combine , all your mental energy is drawn to a soil where the environments, the circumstances will be congenial to its growth , will be helpful in its fruition, will be of great aid in its development In other words, the compound or resultant of your desires or mental energy is drawn to a place where you will find congenial soil, where all unutilized energies and unfulfilled desires will fructify, will be realized

Thus does everybody select his own parents. We see again that when a man is alive, he is full of desires ; most of his desires are satisfied in his lifetime, but some of his desires are not satisfied in his lifetime. What will become of these ? Will they be altogether ignored, will they be altogether lost ? No, no When a bud is seen in a garden, the bud gives a promise of flowering, gives a promise of blooming, of blowing , the promise of the bud is carried out, is satisfied We see that even the desires of ants and lower creatures are satisfied. Why should the desires of Man be frustrated ? Why should Man be mocked by Nature, or Providence ? He is not to be made fun of His desires also must bear fruition Most of our desires do bear fruition in our life. Thus we see that it is the d

put this question to the separated man, to the separated companion Where is the other friend, where is your friend, or dear one? Where is he? Why will this question be put? This question is caused by the law of reminiscence, which is the law of association also. We see the two together always, the two become familiar to us, the two become, as it were, one in our mind, the two were united, and afterwards we see one of them, and this one at once reminds us of the other. This is how association in the brain was established, this is how reminiscence was brought about. This very reminiscence implies a previous knowledge of the thing which we remember.

Now here is your syllogism All men are mortal John is a man, therefore, John is mortal All your logic, all your arguments, all your reasoning depends upon this syllogism—all men are mortal John is a man Speak only these two premises, hold back the conclusion, man mortal, John a man At once in our mind comes up like reminiscences the conclusion, John is mortal How was this conclusion brought about? Was it not brought about by the law of reminiscence, as defined by Plato or Socrates? It was The three Propositions, 'all men mortal,' 'John a man,' and 'John is a mortal;' these three Propositions are there. Out of these, two were placed before you, 'all men mortal,' 'John is a man.' These two were placed before you, and all at once, by the laws of thought, as philosophers call it, all at once the third proposition comes to your minds. It will come up in the mind of each and all, in the mind of every body

How is that? This is brought about in the same way, as when we see one of the friends, we are reminded of the other that was always in company with this friend. Well, how could this reminiscence come about, how was this law of thought inherent in the brains of each and all? How was this law of thought which brought about this kind of reminiscence present in the minds of each and all? By a kind of reminiscence. Now reminiscence implies previous knowledge. Every child that has brain is capable of reasoning, we can argue with every child. When he begins to reflect a little, we may present to him this syllogism, and he will accept it.

Here we are proving a Proposition of Euclid. We arrive at the conclusion at once. This conclusion is brought about by reminiscence. This reminiscence being inherent in the brains of each and all is sure proof of the fact that you have already been acquainted and familiar with the things which are revived in your brains by reminiscence. Now, in order that you should have been cognizant, familiar with the things which are revived in your brain by reminiscence, you must have learned them and acquired them at some time or other. Now you are sure that you did not learn them or acquire them in this life. Where did you get this knowledge? Vedanta says, in the previous birth.

Here is another question. Well, if we are the masters of our own destiny, none of us ever desires to be poor. How are we born poor then? All of us desire to be born rich, none of us want to be poor, and

yet we are poor, we are born poor, most of us. How is that? Vedanta replies, you should look at matters in their proper light, you ought to study them thoroughly. Do not count on half truths. Look at the facts from all sides. It is not true that everybody desires to become the Lord Mayor of London. It is not true that everybody wishes to become a millionaire. Here is a man who gets \$ 5.00 a week, his ambition is to be promoted to a position where he will get \$ 7.00 a week. Never does the idea enter his mind to become the Lord Mayor of London. No, it is not true, you see.

And look at the matter from another standpoint. People are inconsistent in their desires; they are unreasonable in their desires. They do not adjust their desires to the circumstances, they become slaves to desires. They are not masters of their desires, and thus despite themselves, by their own desires they are led into straits and difficulties, they are led into trouble and anxiety.

Now comes the interesting part of the talk for each and all. Suppose, here is a man who wants to satisfy his animal passions; he does not want to have anything to do with knowledge, he wants to meddle in no way with spirituality, with religion, with morality, with name or fame. He wants to do nothing with these things; all that he wants is to satisfy his animal desires, his sensuous appetites. This man dies. (This is an hypothetical case, but this is to illustrate the matter.) This man dies. Now what kind of parents will he make for himself? His desire

MAN, THE MASTER OF HIS OWN DESTINY

does not require him to be born of learned parents, the kind of energy which is in him does not demand any rich parents for its congenial soil. It does not demand any educated or civilized parents. No, Vedanta says that if this man is entirely made up of animal passions, he will get a most proper and befitting body in the form of hogs or dogs, because there he will inherit a body which is not tired of eating, which is not tired of gratifying animal desires, a body which is fit for making a fool of himself. He will get a body of that kind. In order that his desires may be fulfilled, he must be born as a hog or dog. Thus is he the master of his own destiny, even if he is a dog or hog.

The people of this world, when they desire, do not see what the consequences will be, they do not see to what they will be led, and afterwards when they receive the consequences of their desires, they begin to weep and cry and bewail their destiny, bewail their stars, they begin to weep and gnash their teeth and bite their lips, but even when you are desiring, see what the consequences will be. It is you yourself that bring about this misery and nobody else.

Rama will tell you now the story of a poet in East India. It was a Mahomedan poet, a very good man, a very clever man you might call him, a very clever and witty man. He was living at the court of one of the native princes, the native prince was highly interested in him. One night the native prince kept him long in his company, and this poet amused

the prince with all sorts of poems, all sorts of witty stories, and all sorts of most amusing tales. The prince went to bed very late. On account of being amused by the witty poet to such a degree that he forgot all about his sleep. The queen asked the prince what was the cause of his delay, of his unusual delay in retiring to his rooms. The prince replied, "Oh, we had a wonderful man with us this evening; he was so good, so splendid." Then the queen enquired more about him, and her curiosity made the king expatiate upon the capability and attainments of the poet to such a degree that they had to sit until a late hour, it was near dawn when they retired. Now the curiosity of the queen being excited to the highest pitch, she asked the native prince to bring this witty poet before her some day. Well, the next day this witty poet was brought before the queen. You know in India the customs are quite different. In India females live in separate apartments and they do not mix much with males, with gentlemen. They live apart; especially Mahomedan women, not Hindus, wear heavy veils and they do not let anybody see them excepting their husbands or those people who are very pure and noble and pious. Well, this poet was brought by the king into the harem, as we call it, into the private apartments of the ladies. There he sang his poems and recited his stories; the ladies were highly amused. Then the poet gave out that he was blind, he was suffering from a disease of the eyes, but he was not blind in reality. He gave out that he was blind. Now the

wicked intention of this poet was to be allowed to live in the private apartments of the ladies, so that they might not mistrust him, and the ladies thinking him to be blind might be free in their walks, and in their talks, in their going from room to room and the ladies might not keep any veils on their countenance when passing by him. That was the wicked intention of this poet. Now, being taken to be blind, the prince allowed him to remain in the apartments of the ladies. But you know, truth cannot be concealed.

“ Truth crushed to earth shall rise again,
The eternal years of God are hers.”

It cannot be concealed, it comes out one day. One day this poet asked one of the maid-servants to bring something to him. You know those people who become a little rich in India become awfully lazy. The sign of riches is looked upon to be laziness. You are a very noble man if you can do nothing by yourself; if some body has to come and help you to get a seat in the carriage, you are a most noble man; if somebody else has to help you to dress yourself, then you are a most noble man; if somebody else has to come and help you even in your walks, then you are a most noble man. Thus dependence is the sign of honour. Independence and self-mastery are looked upon to be dependence and servility.

This poet, when he got an honourable position in the house of the prince, thought it beneath his dignity to leave his seat and bring a chair to where he

wanted it ; so he ordered one of the maid-servants to do it, but she-replied harshly, bluntly that she was very busy, she had no leisure, she could not spare the time. After that there appeared another servant, and he beckoned to her to come forward to him and asked her to move the chair, but she said that there was no chair in the room. He said, "Bring that basin of water to me." She said, "There is none in this room, I will go into the other room and bring it to you." He said, "Bring it, there is one in the room, do not you see, there it is." In his anxiety to get the thing, in his impatience to get the job done, he forgot himself. That is what happens. This is how truth plays a joke with liars. You know Lady Macbeth perpetrated that deed, but it had to come out of her, she could not conceal it. The truth had to make her mad and she confessed it to the doctor of her own accord. That is what happens. This is the Law of Nature. When this poet said, "Here it is, do you not see it?" the maid at once, instead of doing that job for him, ran straight to the queen and divulged the secret, and said, "Lo! that man is not blind, he is a wicked man, he ought to be turned out of the house." He was turned out of the house, but about three days after he was turned out of the house of the prince, he became actually blind. How is that? Why, the Law of Karma comes and tells you that this man becomes blind by his own will. He is the master of his own destiny. Blindness is brought on himself by his own self, nobody else makes him blind ; his own desires, his own cravings, make him

blind. Afterwards when blindness comes, he begins to weep and cry, he begins to gnash his teeth and bite his lips and beat his breast.

There was a man carrying a heavy weight upon his shoulders, he was old and weak, he was feverish, he was in a hot country, India. He sat down under the shade of a tree and threw off his burden from his shoulders and rested awhile, and he cried, "Oh Death, Death, Death, come, Oh Death! Relieve me, relieve me." The story says that there appeared the God of Death unto him on the spot. When he looked at him he was astonished, he was surprised. He trembled—what is that hideous figure, that monstrous something? He asked the God of Death, Who are you? The God of Death said, "I am he whom you invited; you have invited me just now and I have come to satisfy your wish." Then the old man began to tremble and said, 'I did not invite you to put me to death. I invited you simply to help me lift this burden and put it on my shoulders.'

That is what the people do. All your difficulties, all your troubles and sorrows, what are called sorrows, are brought about by your own self, you are the master of your own destiny, but when the thing comes, you begin to cry and weep; you invite Death and when Death comes, you begin to cry. But that cannot be. When you once pay the price, when once you bid the highest price in an auction, you will have to take the thing. When you make the horse run, the carriage follows the horse. So when once you are, you will have to take the consequences.

that people usually die in their old age and very few die in their youth? Vedanta says when people become old, their bodies become diseased, they are harassed by sickness and then they begin to desire death; they begin to ask for relief and relief comes. Thus your death is brought about by your own self. Every body is a suicide according to Vedanta. Death comes the moment you wish it to come. How is it that people die in the prime of their youth? You will not perhaps believe Rama at present, but if you make correct observations, you must concur with what Rama states just now. Rama has observed many people dying in the prime of their youth; Rama entered into their private life, Rama enquired into the whole matter, and came to know that these people, these young men in their heart of hearts sought death, they were sick of their circumstances, they wanted to change the surroundings. That is always the case. There is no time now to advance any concrete illustrations, but this is a fact.

There was a bright young man working as a professor in one of the sectarian colleges in India. In one of the public meetings he declared his life to be given to that cause, he sold himself to that cause. He worked there most zealously for a time and then his opinion changed, his thoughts expanded, his mind broadened, his views enlarged, and he could no longer work with these sectarians, and these sectarians could not sympathize with him in their heart of hearts, yet he had to pull on with them, because he had committed himself, because he had bound himself

to their cause ; there was no escape for this young man. His heart was somewhere and his body was somewhere else, the heart and the body were disunited. This could not be. This could not go on. The man died ; he could not change the circumstances by any other means but death ; by death were the circumstances changed. Thus even death is not the bugaboo that it appears to be.

You are the master of your circumstances, you are the master of your destiny. How is it that people are made miserable ? How is it that difficulties are brought about ? By the conflict of desires. You have one kind of desires which want you to do this kind of act, and then you have other desires which want you to do differently. Both desires are there. One desire wants to raise you to a certain position, as a writer, as a speaker, as a professor, as a lecturer as a preacher, one kind of desires wants you to go that way ; another kind of desires comes and wants you to become a slave to the senses. Here are conflicting desires which can not go together. What happens ? Both must be fulfilled. While one is being fulfilled, the other suffers and you are in pain. While the other one is being fulfilled, the first one suffers and you are in pain. This is how people bring about suffering on themselves. Even your suffering shows that you are the master of your own destiny. Rama will illustrate this by a very pretty story.

A man in India had two wives. Y Now Hindus never believe in polygamy, but the Medans do. It was a Mahomedan who had two. One-

of the wives used to live upstairs and the other on the lower story. One day a thief broke into the house. The thief wanted to steal away all the property, but the members of the house were wide awake, and the thief could not get an opportunity of stealing anything. Near dawn the members of the house saw the thief and they caught him and took him before a magistrate, or to the police magistrate. There was nothing stolen, yet the thief had broken into the house. That was a crime. The magistrate put some cross questions to the thief. The thief at once admitted that he had broken into the house with the intention of stealing something. The magistrate was going to inflict some punishment upon him. The man said, "Dear magistrate, you may do whatever you please, you may throw me in to a dungeon, you may cast me before dogs, you may burn my body, but do not inflict one punishment upon me. The magistrate being astonished asked, 'what is that?' The man said, 'Never make me the husband of two wives. Never inflict this punishment upon me.' Why is that? Then the thief began to explain how he was caught, how he had no opportunity to steal anything. He said that all night long this master of the house had to stand upon the stairs because one wife was pulling him upstairs and the other was dragging him downstairs. The hair of his head were pulled out and the stockings on his feet were torn off, he was shivering with cold all night long, and thus it was that I was caught, that I had no opportunity to steal anything.

So it is, all your suffering come through your conflicting desires, and your desires are not in harmony, your desires are at war with each other Your desires are not in harmony with one another, and you know a house divided against itself must fall, so examine your own hearts and minds and see if there is peace there. Singleness of aim and unity of purpose, if you have these you will have no trouble, you will have no suffering, but if there is conflict there, if there is discord, there the house must be pulled down, you must suffer.

This is the cause of your suffering, and it is brought on by yourselves You are the masters of your own destiny. A man has lower desires as well as higher desires. There is warfare between the two, but according to the universal law of Evolution, in this strife and struggle, in this warfare, the fittest must survive, the survival of the fittest, that is the plan of nature. Thus in harmony with this universal law of the survival of the fittest, in this warfare, these desires carry the day which have the most strength in them, but whence does this strength come? Strength comes from truth, truth only From truth comes strength Those desires which have more of the truth in them, more of righteousness, justice, godliness or purity, these desires will carry the day. You will have to improve and progress at the bayonet's point. You cannot stagnate in sensuality all the time You cannot stagnate in selfish greed and avarice. You will have to rise slowly but most surely you will have to

Here is Happiness before you Here is the Law of Karma holding out Happiness to each and all

Why should desires be fulfilled? Vedānta says your real nature, your real self is immortal, Rama is immortal God Now all your desires, mind and body being only ripples and waves in the ocean of truth, in the waters of Eternity, they partake of the nature of the substance of which they are made up The true God or Divinity or self makes the world as his breath, the world is my breath In the twinkling of the eyes, I created the world In the twinkling of your eyes, the world is created (I am yourself). All of these desires partake of the nature of Divinity as well as the nature of little selfish ego Now that phase of the desires which depends upon the Divinity or the Immortality within, that obliged all the desires to be fulfilled Now those elements in the desires which rest upon Maya cause a delay in the fulfilment of the desires This delaying of the fulfilment of your desires is caused by the Maya element of your desires and the certainty in the fulfilment of your desires is due to the inherent nature or godly nature of your desires Well you will say how are desires godly? All desires are nothing else but Love and Love is nothing but God. Is not Love God? All desires are of the same sort as Gravitation. What is Gravitation? Here is the earth attracting the moon Here is the sun attracting the earth Here are the planets attracting each other—'universal love,' here is the law of affinity, one atom attracting the other atom What is the force of cohesion in

molecules? One molecule attracting another molecule. Attracting is desiring, from your standpoint. Why this attraction, this force, this cohesion, or chemical adhesion, gravitation? All this is desire. All your desires are godly. Thus the godly nature of your desires insists upon the fulfilment of these desires; but when you make these desires selfish or personal, the selfish character of these desires makes the desires partake of the nature of Maya and thus they are delayed in fulfilment.

In order that your desires may be fulfilled smoothly and easily, and they may be realized to your entire satisfaction, you have to lessen the Maya—nature of your desires, you have to bring into predominance the godly nature or the unselfish nature of your desires, and your desires will bear fruition.

Well, what is the philosophy of prayer? How are prayers heard? We shall take up the subject some other time.

OM ! OM !

We will read a poem and then stop.

Once realize that you are the master of your destiny, and how happy you do feel. When you are chanting OM and when you feel that you are the master of your own destiny, there is no longer any need for crying and weeping, and feeling miserable. You have made your circumstances different. Realize your mastery, do not feel yourself to be a slave of your surroundings, realize this truth, feel this truth.

that you are the master of your own destiny , oh whatever be my circumstances, oh whatever be my surroundings, whether this body is put into the jail, whether this body is being carried away by a swift current, whether this body is being crushed under the heels of somebody, whatever be the circumstances I am He, I am He, who is the master of the circumstances. I am not the body, I am He, the master of the destiny Your friends are made by you It is your own desires that place around you those whom you call friends. It is your own wish that has placed around you these whom you call your foes Oh foes, you are made by me, oh friends, you are my creation. Realize that idea and feel that and how happy you become.

Oh, brimful is my cup of joy,
Fulfilled completely all desires ,
Sweet morning's zephyrs I employ ,
Tis I in bloom their kiss admires,
The rainbow colours are my attires,
My errands run like lightning fires,
The smiles of rose, the pearls of dew,
The golden threads, so fresh, so new,
All sun's bright rays, emblamed in sweetness
The silvery moon, delicious neatness.
The playful ripples, waving trees
Entwining creepers, humming bees
Are my expression, my balmy breath,
My respiration is life and death.
What shall I do, or where remove ?
I fill all space, no room to move

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MAN, THE MASTER OF HIS OWN DESTINY

Shall I suspect or I desire ?
All time is me, all force my fire
Can I be doubt or sorrow-stricken ?
No, I am verily all causation,
All time is now, all distance here,
All problem solved, solution clear
All ill and good, all bitter and sweet
In those my throbbing pulse doth beat,
All lovers I am, all sweethearts I,
I am desires, emotions I
No selfish aim, no tie, no bond,
To me do each and all respond,
Impersonal Lord, in foe and friend,
To me doth every object bend

REALISM AND IDEALISM

Delivered on Monday, April 4, 1904

HOW do we perceive that there is a world—by the senses, and are they to be depended upon? Suppose, for instance, we say the world is thus and so, the way we see it. Now, how would the elephant see it? He too has eyes, how would the fish see it, also he has eyes and the ant. To the ant everything would be like a great cloud of dust, that is the way he sees it, and to man it appears this way. How do we know that that is the way it is? To the elephant everything would be very large, that is the way it is? To one whose eyes are affected by being crossed or otherwise, it would appear different. Take for instance the ludicrous glass which the little children play with, and how do things appear? By looking through one of them it would seem as though the face were very very long; the chin extending down, down, down, and the top of the head very high up, leaving the ears in about the same position as they usually are. Of course this is such a ridiculous picture that one would surely have cause for laughter. Then again one could look through a glass of this kind and the length of the face remains as usual, but one ear would be flying off a great distance. Thus we see that the senses are not to be depended upon. The other senses just as the sense of sight.

The child has eyes, ears, nose, etc., and yet it does not hear things, it does not know of the walls and it is only after it is hypnotized by the mother constantly suggesting to it that this thing is a wall and that is a book, etc., etc., that the child realizes how things are.

There are five elements and as long as we have the five senses, we will have the five elements. Freely the elements are

Fire	Sight
Ether	Sound
Water	Taste
Earth	Smell
Air	Feeling

People who believe thoughts really say that idealism is a reality, and they have much proof on their side. For instance, how could the wall be perceived without the perceiver? They say there is no reality in the wall, but that the thought created the wall. That if a person was hypnotized in another direction, they would see it as something else. Or if they were hypnotized in another direction, they would see it as still something else. If I should say to a person whom I had hypnotized that this floor was a lake, he would immediately begin to fish in it. But here comes the realist and he says the wall is quite real, independent of your thought. You see it, you feel it, you can hear it, and if your sense of smell were acute you could smell it, and if you should eat it, your stomach would tell you that

it was a reality sure enough So you see he too has plenty of argument on his side But I want to say to you that it takes both the *object* and the *thought* to make the thing Granting that it is something different to the hypnotized person from a wall, still I must have some object there to suggest to him, even if I call it a horse or lake or what not It takes the two.

Once two men in India were quarrelling, or rather they were called dervishes, one by the name of Mr Wood and the other by the name of Mr. Axe Mr Axe was enraged and said to Mr Wood, 'I will slash you to pieces,' and Mr. Wood replied, 'But, my dear sir, you must have me behind you, otherwise you can do nothing' You see the handle of the axe is made of wood, and so it is that idealism and realism go hand in hand, interdependent

I strike a match on the sandpaper and a flame is produced Now the flame was not in the match, neither was it in the sandpaper, but the coming together of the two produced the flame I strike my hands together and there is a sound produced. The sound is not in the right hand nor the left but is the result of the two coming together. The SELF is the same in both hands. Here I want to tell you about the crow It is said that the crow has two eye sockets but only one eye ball and that when he looks to the right, he turns the eye to that socket, and when he looks to the left, he turns the eye to that socket. Now it is the identical eye, but it is turned in different places. Two great waves come together and we have a white

cap, the water is the same in the wave on the right and the wave on the left, and when they come together we have what is called the white cap. A child is not born of one parent, but of the mother and father, call it God and the Holy Ghost

Now let us call the subjective the perceiver, and the objective preceived, and we see all through that it is these two which are interdependent and which thus brought together produce the phenomena which we witness. Neither of itself produces it, and thus it is clear that the idealist and realist must come together to account for the phenomena, for neither can possibly do it alone

In India some houses have many mirrors, in fact, the walls and ceilings are covered with mirrors. Once a dog entered such a house and on all sides of himself he saw hundreds of dogs. When he looked up, he saw them on the top of him and thus being very much frightened he began to jump, and immediately all the hundreds of dogs began to jump also, then he barked and scampered about and they too scampered and opened their mouths. He worked and worked this way until he became so tired that he lay down and gave up the chase, gave up the body, and the owner of the house came in and removed the remains of the one dog. Now a handsome young prince entered this room and admired himself very much in all the mirrors, first, he admired his hair, then his mouth and other features, then his dress, and so on. He was very happy with all these pictures and knew that these many hundred

people were himself. It is only when we know that there is only one self and that all the shapes and forms we see under the various names are really ourself that there is rest; otherwise it is like the case of the dog. We are afraid this one is going to deceive us; that one is going to harm us, the other one is going to take something from us, and there is a continual striking out against the forms which we imagine to be different, but ONCE WE REALIZE THE TRUTH and sit quietly as did the prince and know nothing can deceive THE SELF, FOR IT IS IMMUTABLE AND FREE. While we jump about as the dog did, we merely live on the surface, but when WE REALIZE THE SELF, we dive below the surface into the realms of ABSOLUTE TRUTH.

Suppose the subject in a dream were to climb mountains and meet lions which tore him to pieces, or he were to fall into bogs which he could hardly escape from, or the Ganges were to overtake him. Now if the subject was true, was real, he would realize that the things of the dream were nothing and he would feel no pain. He would not weep and cry out with pain when being torn to pieces by the lion, neither would he fear the depths of the bog, but we see it is only a thought and is not truth. Now suppose the objects of this dream to be the truth. If that were the case, the water would flood the bed in which the subject was sleeping, the lion would actually destroy the subject, and so on, but we see this is not so, the object is not real neither. The two combined make up the dream, but neither is a reality.

$$\text{Table} = Q^t + X$$

$$\text{Board} = Q^b + X$$

$$\text{Rose} = Q^r + X$$

The qualities of the table plus the unknown equals the table.

The board qualities plus the unknown equals the board

The qualities of the rose plus the unknown equals the rose

The rose is red, has petals, etc , etc , and plus the unknown equals the rose. The unknown is the same in all, and it is the Self which is the reality of them.

Here we have an isosceles triangle, the top equals with a different base

Here we have a rectangle

Now by putting these figures together we have a hexagon, which is like neither of the figures we put together but all its sides are equal In the isosceles triangle we could produce actual angles, in the hexagon we cannot Here we have put together figures which produce entirely another figure in every respect

Similarly we have H_2O . Now it is easy to breathe oxygen and hydrogen, but these put together, H_2O , produce water which is entirely different. Hydrogen and oxygen contain combustion, but this is not true of water

This explains the phenomena which is apparent and also shows that neither the subject nor the object is real

Vedanta says all this is a mere play on words. What is the use of fighting over words? There is 'in reality ONLY THE ONE SELF WHICH WE ARE, NOTHING BESIDES IT, and since there is nothing besides the SELF, YOU CANNOT CONSISTENTLY SAY THAT YOU ARE A PART, BUT IT MUST FOLLOW THAT YOU ARE THE SELF ENTIRE THERE IS NO DIVISION IN TRUTH YOU ARE THE TRUTH NOW

OM ! OM !

VEDANTA AND SOCIALISM.

First of all as to the name Socialism, Rama would prefer to call it Individualism. The word Socialism gives prominence to the idea of the rule of Society, but Rama says the right spirit of Truth is to assert the supremacy of the individual against all the world, all the Universe. No botheration, no worry, no anxiety This is what Rama calls Individualism, let people call it Socialism, if they wish. This is Vedantic teaching from the standpoint of the individual.

We see again that the end of so-called Socialism being simply to bring down Capitalism, it is in so far identical with the end of Vedanta, which means simply to strip you of all sense of possession, and to cast to the winds all sense of property, accumulation, all selfish possession That is Vedanta and that is Socialism. The ends agree.

Vedanta preaches equality, and so must the end of true Socialism be, no deference, no respect, no regard for any outside possessions Nothing of the kind. This seems to be rather terrible and something very severe but there can be no happiness under the Sun unless a man gives up all sense of property, clinging, attachment and possessions. Whereas Socialism simply wants a man to give up all this, Vedanta furnishes a great reason for giving up of this. So-called Socialism has been a study

of the surface of things and comes to the conclusion that mankind should live on terms of equality, fraternity and love. Vedanta studies the phenomena from the intrinsic and indigenous point of view. According to Vedanta, the possession of any individual property is a most sacrilegious deed against one's Atman or inner Self. According to Vedanta, the only right that a man has is to give and not to ask. If you have nothing else to give, give up your body to be fed upon by worms. That which you keep is nothing, for that nobody calls you a rich man. You are rich just by what you give. Everybody works, not to possess anything, but to give away everything. The greatest mistake made by the world is that they attribute the sense of pleasure to receiving. Vedanta wants you to recognize the truth that all pleasure lies in giving, and not in asking or begging. The very moment you allow the asking or begging spirit to enter, you narrow and contract yourself and you squeeze out the happiness that may be in you. Wherever you may be, work in the position of a giver and never in the position of a beggar, so that your work may be universal work, and not personal in the least.

The Vedantic monks of India are living to-day this Socialistic life, on the Himalayas, and this life they have been living from pre-historic times. They work the hardest, they are no drones, no men of ease and luxury, it is through their efforts that all the great literature of India has come out. It is these people who have been the greatest poets, dramatists,

scientists, philosophers, the greatest grammarians, mathematicians, astronomers, chemists, doctors, and yet these are the very men who never touched money. These are the very men who lived the hardest possible life. This wipes out the claim laid at the door of Socialism, the blame that Socialism will make people cowards, lazy, and dependent upon others. He alone can work well who feels himself free

According to Vedanta as well as Socialism, you have no right to possess your children or your wife or your house or anything.

It is a great blemish on the face of civilized society that woman is made a mercantile commodity, and a woman is possessed and belongs to a man in the same sense as a tree or a house or money belongs to him. So a woman is given the position of an inanimate object in civilized society whereas a man is free in his ways and a woman is kept bound hand and foot. She becomes the property of one man, then another man. According to Socialism as well as Vedanta, this seems to be very astounding, but a woman ought to recognize her freedom the same way as man does, she is as free as man is. Then if man is not to possess anything, woman is not to possess anything, in order to secure her happiness, she will also have no right to possess her husband. Here arises a big objection against Socialism. If Socialism allow perfect freedom to woman and man, it will reduce society to a state of animalism and make libertines of the world. Rama says for woman and man from the sexual standpoint nothing better can

be desired Animals are so reasonable in their intercourse, so seasonable and rational in their behaviour like cows or buffaloes, if men behaved in such a manner, all the lust and passion of civilized society would be at an end.

Wonder of wonders, what a terrible blunder is made by man in calling a licentious man an animal, whereas animals are least licentious compared with man They have no trace of any unreasonable passion, they have intercourse only when they have to bring forth children. It is not so with man. A man who is sober and tranquil lives more the natural life of animals than a licentious man. A licentious man should not be called an animal, he is a civilized man. This is peculiar to civilization and not to the savage state of society There they are reasonable, natural, everything in time and in season According to Vedanta and according to Socialism, more sobriety and sedate and tranquil nature will be secured less of this itching passion, but at the same time there will be no sense of possession-as husband or wife and father or child

It is this constant burden upon the heart to feel that we have to look after this child or this wife or that sister, it is this burden which does not allow a man to prosecute his studies, does not allow a man to realize his Godhead And Socialism or Vedanta wants to remove this burden from your heart, make you free. When you launch into the ocean of investigation, you come out with flying colors, and when you enter the arena in research, you come out successful because

you work freely, unshackled, not bound or hampered by any ties or worries of any kind Free you feel all the time, you are sure that the wide world is your home.

• All that we have to do is to make people see that the one cure for their maladies and diseases lies in discarding the idea of possession Once this idea is realized by the vast majority of people, Socialism will prevail like wild fire all the world over This is the only cure of their ills, Vedanta-Socialism Once this Vedanta-Socialism is heard in the world, the millennium is here, and all the objections arising out of a distorted vision and a limited study of the circumstances around them will vanish Under this Socialism, no Kings, no Presidents, no Priests are wanted, no armies needed No Universities ever needed, each man his own University, libraries we shall have, anybody can come and read No professors, except for little children No doctors needed, by living a natural life as preached by Vedanta you can never fall sick, you require no doctor People may do whatever they please, walking all over creation or whatever they like, not being afraid of their brother as now they are, but doing good and devoting their time to really beneficial studies, philosophy and metaphysical researches, living and realizing to the fullest extent their divinity and Godhead. Now these conditions of the old traditions of India.

OM ! OM !! OM !!!

THE PROBLEM OF SIN

Delivered on the 28th December, 1902

Some objections have been brought to Rama's notice on the teachings of Vedanta. Somebody spoke the other day that if this be the philosophy of the Hindus, than we can very easily see the causes of India's political fall. Another man told Rama that if the teachings of the Hindus, the Vedanta, this philosophy, this religion, be the most sublime religion and philosophy, in the world, how is it that India is so benighted and all the Christian lands so prosperous?

Rama is not going to answer these questions at this time, because if these questions were taken up, then the subject that was promised would be dropped but these questions will be taken up in some succeeding lectures. These questions will be taken up, and they will be answered in a way that all the people will be astounded, the people that think that Vedanta is the cause of India's downfall, will be simply surprised to hear the answers. There is no time to enter into these questions at this time. Rama simply requests all those who happen to hear anything of the teachings, not to be impatient, not to jump at conclusions at once. Rama wants them to have a little patience and hear the speaker through.

In the Alkoran, the Bible of the Muhammadans, there is a passage which runs like this: "Give ye

yourselves up to unrighteousness and vice, devote your lives to drinking and sensuality, and you are working your own ruin, you will then work your own ruin." This is a passage in the Bible of the Mohammedans, the Alkoran

A Mohammedan gentleman was seen drinking wine and running after the pleasures of the flesh, enjoying carnal desires. A Mohammedan priest came up to him and admonished him, told him not to do so because he was infringing upon the rules laid down by their prophet, and then this man, this drunkard, at once recited the first part of the verse in the Alkoran, and he said "Look here. The Alkoran says, 'drink ye and make merry and give ye yourselves up to sensuality' Here is the exact reading in the Alkoran, the Scriptures, our Bible. The Alkoran, the Scriptures enjoined drinking and sensuality. Why should they not?"

Then the priest said, "Brother, brother, what are you going to do? Read the succeeding part also, 'ye shall work your own ruin' (This was the second part of the verse) Read the second part too." The drunkard replied, "There is not a man on the face of the earth who could put into practice the whole of the Alkoran. Let me put into practice this part. Nobody is expected or supposed to put into practice all the teachings in the Bible. Some can put into practice only a small fraction, and a larger fraction, that is all. The whole of the Bible is not put into practice so why do you expect

into practice the whole of the verse? Let me enjoy the first part of the verse.

So Rama simply requests that the logic or philosophy of that Mohammedan drunkard ought not to be employed; the whole of the verse should be read, then the conclusion drawn, not before that.

At one time Rama had a gold watch; among the trinkets attached to the chain there was a toy watch, really a compass. It did not go, but by adjusting needles in a certain way, it could strike one. Always one o' clock, no room for duality. That one you are, stand above time, space, creation; all these are ruled by you, not you by them—they are the servants of your imagination—two and three are unreal—The one is free from the bondage of time.

Ques.—Can a married man aspire to realization?

In answer to a suggestion that this be put aside and Rama's chosen subject followed instead.

Every subject is Rama's. This, if taken up thoroughly, will do you much good—but it is something you must bear it all. Perhaps this country's people will object. Rama rejects not this, he rejects only you.

Vedanta says in reply to this question, "Serving medicine is offered to the sick and not to the one who is well."

Those not involved in the materialistic dangers need it most of all. In a world that cannot so easily realize as one who is, and lead family life in

the right way; but in a careless way he cannot realize and is dragged down. The neglect of knowledge of the true connection between man and wife leads to much misery. Why should a subject so important and close to heart be avoided? One aspect of this question—preparation for marriage—will not at present be taken up; this is a great subject and will be dealt in a later lecture.

After Rama's marriage they lived two years' single life—a fact, not mere talk.

Marriage is not detrimental, only the weakness that may be allowed to rule in it, that is harmful indeed; lowering elements,—fear, attachment to objects, form, strengthening the idea, "I am the body, my companion is body," craving, grasping sense of possession. If this be the way in which matrimonial relations are observed, then a man can never realize

Penelopise, weaving and unweaving, how can work be ever finished? How can that man progress who constantly undoes all that he has gained? Vedanta says fearlessly that you must be inspired with strength, saturated with higher Love, raised from the humiliation and abasement of what is falsely called Love,—rise above body-consciousness—this is the weaving process. When you see only the body in husband or wife; all is undone! How can you progress? Does it follow that people should not marry? No, but the use of marriage should be different. Grasp the teaching of Vedanta. Make

marriage a means of raising yourself, it becomes great help then. The stumbling block becomes a stepping-stone. When marriage is slavery to passion, each time you are satisfied, thralldom is intensified, you sink lower and lower.

Prophets speak against woman,—say she is “a door to hell.” Rama differs. A man walking in the street, a bottle of wine protruding from his pocket, meets a priest, asks the way to the jail, wishes to visit it as Rama did last week,—the priest has a stick in the hand. With it he touched the bottle, “Brother, this is the shortest way,—will surely guide you there.” Thus is woman spoken of. The world is a jail—modern marriage surely leads you there. If man and woman are to cause each other’s downfall, why did the same God who wrote the Bible write such a Bible in the hearts of man to seek woman? A contradiction. There is secret meaning in this tie. It is ignorance which makes it a means of perdition. That is solely to be blamed, not the marriage relation. How to be removed is the question. Here is cipher—zero (illustration given), if zero is placed on the right side of a decimal point, value decreases,—if on the left, it increases. Zero has no value except in its relation or position. So your position in this matter determines the value of relation, not from itself, only your own attitude.

Why does a man take pleasure in his wife? This must be investigated, or the difficulty cannot be solved. It is this pleasure which makes slaves of men. The Trojan War exemplifies it. This is what

makes one girl a heroine and another not. It is false to say that this pleasure comes from the woman herself. We must understand the fallacy in that. There is no pleasure in her, or in the body.

• (Do not leave yet, please. Hear me through. You will misunderstand Rama if you do not hear the whole. Will be astounded at the end.)

All pleasure *not* centred in the object of Love ; then would wife and husband be always a source of happiness to each other ? This we know is not true. After you have reaped your pleasure, in what state are you ? Conscious of no more pleasure. When you are impotent, is she a source of pleasure ? When your companion is diseased, when she is unfaithful, when you are ill, no pleasure resides in her. Here you have two separate entities—duality. When these are absent, perfect unity of not only body, but mind, soul. Then comes a state which cannot be described. Body is no body, world is no world ; union, heaven, freedom, fearlessness, because no duality—identity, oneness exist. Annihilation of world and body utterly destroyed ! An illusion no longer in existence. I am not the body nor is she ; above body, mind, world, Paradise regained, the goal reached, no state or condition ! That implies always that there is something else present. Vedanta says that you are then Power and Bliss ! Your true Atman, that you are—an astounding statement !—positive and negative forming perfect circle,—then light comes as in an electric lamp, when turned on fully—in your bodies dynamo differentiates ; electric circuit completed,

poles together—normal or original state restored ! Bliss, fearlessness, creative power, God-present,—that is original right Self, and then we can say, “ This man is Son of God ” When husband and wife are merged into fundamental principle, all melts into it, the whole world disappears,—eaten up by Atman, all castes, colours, creeds are like rice, of which death is the seasoning, Atman eats it up, for Atman is the creative power.

On the other side we see, according to Vedanta, ignorant man, not knowing, falls in love with outward appearance, unreal objects, causes Atman to be disregarded and exterior sign only is thought of.

Man is in a wood, sees a book lying on the ground, lightning comes, ignorantly thinks that the book has caused the lightning, cannot be persuaded otherwise, saw these two things together and thinks one causes the other, associated in his mind, finds happiness in the union which is really not caused by man or woman, but by the reality of God.

What use can you make of this fact ? You must realize then and there that when the mind is taken off matter and sensuality, and things only of happiness, which is a force, a power, the true Self, there is no need to descend into the lower mind which disappears,—this Divine Principle it is which is the Sun, the Moon, Power, Infinite, beyond causation, time, space, an ocean in which all objects are like waves, ripples, eddies,—forms of real basic, fundamental principle, your bodies are like these ripples and

waves, the only cause of differentiation is water. A child looking at a river, "Brother, see, here is a breaker coming!", Here is water already, but prominence is phenomenon "I'll show you breaker, not river!" Just so here, one indivisible God! Sun, moon, bodies, and ripples ring in the ocean of mentality—*meum* and *trium*—so does man bring in plurality; comes into phenomena bodies collide, ripples counteract one another. If pleasure were only to come through the colliding of objects—a mistake, it is the presence of Atman, water manifest when waves break. The Vedantin wishes to teach the child what gold is, shows a ring, says, "This is gold." The child says, "Is roundness gold?" No. "Is colour gold?" No. "Smoothness?" "Weight?" No, no! how can an idea be given?—Another object also of gold, the idea is at last extracted,—he realizes. Identify their attributes and work them into life

Beerbul asked the King, were blind or seeing people in majority, argument—decided to prove? The King thinks the minority to be blind. He comes as proof with a piece of cloth, winds it round his head, asks, "What is this?" "Turban," is the answer, folds around him and asks the people, "What is this?" "Shawl," is the reply, third time wore as loin cloth, and they call it by this name. "Blind, blind all! it is none of these, but cloth,—by names and forms is cloth concealed."

Realize what Atman is—to see gold you need not break it. When you think of man, woman,

eddies, breakers, cloth, gold, you do not think of the reality behind

Do not say marriage is opposed to religion, see what the real state of happiness is, what real Self is, as man aspiring to realization meditate upon true Bliss, reality, fundamental principle. When you lose consciousness of identity,—man, turban, shawl meditate, eradicate the cause of bondage, sink into reality

OM—that I am—verify, “Is that my *real* nature?” “Am I that?” If I am, the world is only a ripple; why should I hanker after it? In body-consciousness, lust, desire, argue with yourself fundamental principle from plexus. Will current rises higher and higher, pressure soars through brain, still ascends. Passion abates by natural process—everything conquered abates. Why? Because in the blazing Sun does no electric light appear. In the darkness only does it shine forth and give light. Be led gradually into bright sunshine,—sensual pleasure like lamp sheds no beam. It is unnatural to abuse, denounce, you cannot crush this save by rising above it—make use of the means and rise, Brother!

The world itself is a miracle, no need of other miracles, fear the cause of all sin, only removed by knowing Atman. Realize purity and become pure. It is unnatural to teach any other religion.

“Do come or do not come,

You are in me.

Stay near, or stay far, wherever you be,

In me you are, in me you move,
Nay me is thee,
Dissolve in me, and be the blissful sea.
Giver and seeker—

6 . Partake of my nature and be happy ”

The logical, scientific, natural method practised in India,—the wife helps, does not hinder the husband

After Rama had realized, he lived family life two years more. Wife was told about Vedanta, brought flowers, lights, became absorbed in Self. She kneels and worships, then looks at Rama until his body becomes to her an emblem, chants OM, thinks Atman in Rama and in herself sees God, sends forth these thoughts, each sees God in the other, mutually help each other, obtain realization. Rama helped to raise her. This continued for some time, then passed months together, no idea of lower thoughts came to them, passion conquered ; mutual understanding ; both free. All idea of husband and wife lost, no bondage. She does not consider him her husband, nor he, her wife, one keeps only as body when bound.

Domestic troubles caused by narrowness of ideas and of possession, then interests clash and marriage hindrances arise. Understand Vedanta, and be free ! There are no ties but nominal ones. Every one is meant to be free. Allow your children to be absolutely free ; that never spoils a man. The whole world is a heaven, and God will never be deceived.

OM ! OM !! OM !!!

THE PATH OF TRUTH

Lecture delivered on March 1, 1903

THE Subject of to-night's discourse, as announced in the papers, is "The Path of Truth." This was the heading which might have some meaning to the Western ears; but from the standpoint of Vedanta, this is an erroneous title. The path to Truth, or the path of Truth is a contradiction in terms. Truth is not distant, how can there be a path to it then? Truth is with you already with your self already. You are in it already, nay, you are it. You are that. Now it is very strange to make use of the words—Path to truth. Your realization of God-consciousness, realization of Divinity is not a thing to be accomplished, is not a thing to be achieved, it is not a thing to be done, it is done already. Ye are that already. You have simply to undo the cocoon of desires which imprisons you, you have simply to undo what you have done. You have not to do anything, in the positive sense of the word, in order to realize God. Simply undo what you are doing in the way of making your prison-house. Simply undo, and there you are God already, Truth personified already, but this undoing of what you have done is to some a very hard task, and thus with reference to the path to Truth we shall discuss the process of undoing. There is some effort to be made in undoing your snares. What are these snares, these chains and shackles which bind?

Whether your ears can to-day appreciate it or not, whether the Americans and Europeans to-day can mark the beauty of this statement or not, the truth remains there all the same. The truth is that all your attachments, all your loves and hates, all your desires, these are the shackles and chains. These bind you. These do not allow you to see God. These are your prison-house. Your desires bind you. You cannot serve two masters. You cannot serve mammon and God at the same time. You cannot be a slave of the flesh and at the same time be the master of the universe. To realize the Truth is to become the master of the universe, and to entertain desires is to acknowledge bondage and thralldom and slavery, the things of this world, flesh objects. Every body desires to become Christ, every body wants to realize the Truth, become a prophet, but very few, if any, are ready to pay the price.

There was in East India a great wrestler and athlete. He came to a barber* to tattoo him, to engrave on his arm the picture of a lion. He told that barber to paint a great magnificent lion on both his arms. He said he was born when the sign of the zodiac, the lion or *Leo* was in *Sinha rasi*, so he was born under the right influence of the sign of the zodiac—Lion, *Leo* and he was supposed to be a very brave man. The barber took up the needle to paint him, to tattoo him and just when he was pricking a little he could not bear it. He began to pant for breath, was gasping

* The barbers do the work of tattooing in India --Ed

for breath, and he addressed the barber, "Wait, wait, what are you going to do?" The barber said he was going to draw the tail of the lion. This fellow, in reality, could not stand the pricking sensation, but made a pretence, a very queer pretence, and said, "Don't you know that fashionable people cut off the tails of their dogs and their horses, and so that lion will be a very strong lion which has no tail. Why are you drawing the tail of the lion?" The tail is not needed." "Alright," said the barber, "I won't draw the tail, I will draw the other parts of the lion." The barber took up the needle again, and just pricked it through his skin. This too the fellow could not bear, he remonstrated and said, "What are you going to do next?" The barber said, "I am going to draw the ears of the lion." There the man said again, "Oh barber, you are very foolish, don't you know the people cut out the ears of their dogs. They don't keep dogs with long ears. Don't you know that that lion will be the best lion which is without ears?" The barber desisted. After a while the barber took up his needle again and was again pricking him, was pressing the needle through his skin. The man could not bear it and remonstrated saying, "What are you going to do, now, O barber?" The barber said, "I am going to paint now the waist of the lion." There the man said, "Haven't you read our poetry, haven't you read the accounts given by Indian poets, lions are always painted as having a very small, thin, nominal waist?" You need not draw the waist of the lion." The barber then threw

aside his colours, threw aside his painting needle, and he asked the fellow to go away from his presence

Here is a man who asserts that he is born under the influence of the sign of the zodiac called the *Sinha rasi* or *Leo*, here is a man who pretends to be a Great wrestler, a great athlete, here is a man who calls himself a lion, he wants to have lions tattooed all over his body, but he cannot bear the sting of needle. Such are people, such are the majority of people, who want to see God, who want to realize Vedanta, who want to know the whole truth this moment, this second, who want to accomplish everything, become Christ in half a minute, who, when the time comes to get that lion truth painted in their souls, to get that lion of righteousness painted or tattooed in their being, there they cannot bear the sting. There they cannot bear the stinging sensation, there they hesitate. The price I will not pay, but the thing I want

In order that you may reach the Truth, that you may realize Divinity, your dearest wants and desires will be pricked through and through, your wants and dearest attachments will have to be severed, all your favourite superstitions will have to be wiped out, to be torn aside, torn off from your body. Free you will have to become of all the debasing, degrading, wishing yearnings, pure you will have to make yourself. Purity, purity. Without paying the price you cannot reach God, you cannot regain your own birthright. Blessed are the pure in heart for they shall see God. And what is purity of heart? Purity of heart does

not simply mean abstaining from conjugal sins, it means that, but it means a great deal more. Whether you relish these words to-day or not, you will have to relish it one day, you will have to come to the same conclusion to-day or to-morrow. The conclusion that all attachment whether it be the attachment to your house, whether it be the attachment to your clock, your watch, whether it be the attachment to your dog, let it be attachment to anything, father, mother, child, attachment to anything, for a man who aspires to realization of Truth, for a man who wants to gain possession of the whole Truth this moment, for a man of noble aspirations, is just as degrading and weakening as any adultery. Purity of heart means making yourself free of all clings to objects of the world. Renunciation, nothing short of it. Purity of heart means that. Blessed are the pure in heart, for they shall see God. Gain this purity and you see God.

There is a very beautiful story in old mythology of Atlanta. They said Atlanta had to run a race with great——and a very strong man. She could outrun anybody and everybody, nobody could get ahead of her, but one person consulted his god Jupiter and asked the advice of his favourite God as to the way of outrunning Atlanta and winning her. The god gave this fellow a very queer advice, the god Jupiter, told this man to bestrew the path along which they had to run with gold bricks, lumps of gold. You know the god Jupiter could not help this devotee of his to outrun Atlanta in any other way. This Atlanta had

got a boon from the highest deity, a boon which made her the strongest and swiftest being in the whole universe. But this devotee of Jupiter threw gold bricks all along the race-course, and he challenged Atlanta to run a race with him. Both began to run. This man was naturally much weaker than Atlanta. Atlanta outran him in one second, but as Atlanta had lost sight of him, Atlanta saw gold bricks lying along the path, she stooped down to pick up those gold bricks. While she was picking up the gold bricks that devotee went ahead of her. There after a minute or so she got him again, and there again she saw to the left hand side of the race-course another brick, she went up to pick that brick and got it. In the meantime that devotee of Jupiter went ahead of her and after a while she got him again, and there she found some other gold bricks. She stooped down to pick up those and in the meantime that fellow outran her and so on and on towards the close of the race Atlanta had got with her a very heavy load of gold. It was very difficult for her to carry this heavy load and also outrun him, finally that man got the better of Atlanta and Atlanta was won. All the gold that Atlanta had got, all that gold also fell to the share of that man, and she herself went over to that man. Everything was got

Such is the way with most people who want to tread the path of righteousness, the path of Truth. When you commence to tread the path of Truth there you find all sorts of base lucre, all sorts of worldly temptations around you. You stoop down to

pick them up, oh ! but the moment you stoop to pick up and enjoy these worldly temptations, these worldly enjoyments, there you are lagging behind. You are losing the race, you are procrastinating, you are falling short, there you are making your path dreary, losing everything. Beware, beware of worldly attachment. Beware, beware of materiality. You cannot reach the Truth, and also enjoy worldly pleasures. The saying goes that if you enjoy the Truth, you will no longer be able to enjoy the worldly pleasures. Enjoy the worldly pleasures and Truth will elude your grasp, Truth will get ahead of you. You know Rama is telling you the Truth to-day, so many people come to Rama and put this question over and over again, we want realization, realization. You can gain realization this moment. Get rid of attachment and at the same time shake of all hatred, all jealousy. What is jealousy, what is hatred ? That is inverted attachments. When we hate somebody, it is because we are attached to something else. Here you will say, how are we to get rid of our sons, our brothers, our husbands, etc. Well, this is your own look out. The how and what way is your own look out. But the truth is, let the truth or God become your father, let God or truth become your mother, let God or truth be to you your wife, let God or truth be to you your grandfather, your teacher, your everything, your house, your property. Have all your attachments severed from every object, and concentrate yourself to one thing, the one fact, truth, your divinity ? Immediately on the spot you gain realization.

There is a beautiful song in the Indian language, which need not be sung here. The purport of the song is, if your father stands in the way of your realizing the truth, tread over him, go beyond him. Just as Prahlad, a hero in India, forsook his father, because his father stood in the way of his realizing the truth. If your mother stands in the way of your realizing the truth, forsake her. This is what the New Testament says. The Hindu Bible does not say that. Love truth for the sake of your parents. Love and respect and honour your parents so far as they do not retard your progress toward the truth. If your brother stands in the way of your realizing the truth, shake him off just as Bibhishan did. If your wife stands in the way of your realizing the truth, cast her aside just as Bhatrihari did. If your husband stands in the way of your realizing the truth, throw him off just as Miran did. If your preceptor, your religious guide, stands in the way of your realizing the truth, shake him off. Cast him overboard just as Bishma did. Because, because your real relative, your truest friend is truth and truth alone. All other relations, all other companions, all other ties are only fleeting, for a day only, but truth is with you always. Truth is your real self; truth is nearer to you than your parents, truth is nearer to you than your wife, Children, friends, etc. Respect truth more than kings, parents, children, father, mother, and anything.

There is a fine illustration given by the life of a king in India. He trod the path of truth. It is said he was going upon the Himalayas to let his body melt

down in the snows. There is a long story about it. Rama need not relate to you the whole. For some reason, and for a great reason, he was going with his parents, with his wife and wife's brothers, and his four brothers on the summits of the Himalayas. It is said that he was treading the path of righteousness, he was going to seek truth. He was going ahead marching on. After him was following his younger brother and after his younger brother his other brother, and so on in the right order and after the brothers was the wife of this king. He goes ahead, his face towards the goal and eyes set upon the truth. He found that his wife was bewailing behind him. His wife was tottering down, his wife could not follow him, she was fatigued and about to die, was crying. Here the king does not turn his face back, he asked his wife to come up to him, to run up to him a few feet, and there he would carry her with him. 'Come up to me come up to me.' But she could not come to him for those three feet. She was lagging behind, she could not manage to come up to him and he does not turn back. To turn back one step from the truth is not allowable, never will king Yudhishtira turn back one step. The wife totters down, falls down, but for the sake of the wife the king is not to turn from the truth. Thousands of wives you have had in your previous births, and if you have any future births don't know how many times you will be married again, how many relatives you have had, and how many relatives you will have in the future. For the sake of these

ties and relations you have not to turn back from the truth. Go ahead, go ahead. Let nothing draw you back. There is more respect for truth than for your wife. Have more respect for divinity, divinity. The truth concerns the whole human race. Divinity or truth concerns all times, is eternal, and your worldly ties are not so, momentary they are, and bear in mind one law, that what is good for you, what is really good for you, must be really good for your wife or your companions. If you see that for you it is really beneficial to live apart from your wife, remember that for her also it is really good to live apart from you. This is the law. The same divinity or truth that underlies the personality, underlies the personality or being of your wife. The wife of King Yudhishtira fell down. But the king went straight on and he asked his brothers to follow him, to come up to him. They ran on with him for sometime, but the youngest brother could not keep pace any longer. He was tottering down, was overtaken by fatigue, was about to fall down and he cried, "Brother, brother Yudhishtira, I am going to die, save me, save me." King Yudhishtira does not turn his eyes away from the goal, from truth, on he goes, goes ahead. On he goes. He simply calls out to his younger brother to gather courage enough to run up to him those two or three feet, and he would take him with him on that condition, but for nothing, nothing would he go one step behind to give him a pull even. On he goes. The youngest brother lies. After a while the second, or other 1

brother who was at the end of the rope, he cried and was about to totter down. He calls for help. "Brother, brother Yudhishtira, help me. help me, I am going to fall down." But brother Yudhishtira does not turn his back does not turn his face back, on he goes. This way all the brothers died, but King Yudhishtira did not swerve, did not turn back a single step, away he goes to the path of righteousness. There the story goes that when King Yudhishtira reached the pinnacle of truth. when he reached the goal, approached the destination, there God himself appeared to him, Truth personified appeared to him, just as we read in the Bible, God appeared in the shape of a dove. So in the Hindu scriptures we read about God appearing to certain persons in the body of an angel or in the shape of the King of Heaven, so the story goes when King Yudhishtira reached the pinnacle of truth, there Truth personified approached him and there God was asking Yudhishtira to go in person to heaven, to ascend to heaven, as you read in the Bible about certain people being raised to heaven alive, so here is the story of King Yudhishtira being asked to ascend to heaven alive. When he looked at his right hand side he found a dog with him. King Yudhishtira said, "Oh God, oh Truth, if you want to raise me to the highest heaven you will have to take this dog also with me. Let this dog also ascend to the highest heaven with me, along with me." But the story says that God, or Truth personified, said, "King Yudhishtira that cannot be. The dog is not worthy of being taken to the highest

heaven, the dog has yet to pass through many trans-migrations, the dog has yet to come into the body of man and live the right life, and live as a pure immaculate person, then can the dog be raised to the highest heaven. You are worthy of being taken to the highest heaven in body, but not the dog." There King Yudhishtira says, "Oh Truth, Oh God, I come here for your sake and not for the sake of any heaven or paradise, if you want to raise me to the highest paradise, if you want to enthrone me on the highest paradise, then you will have to take this dog also with me. My wife did not keep pace with me, she staggered on the path of righteousness. My youngest brother did not keep pace with me, he staggered on the path of truth, my other brothers did not keep company with me, they forsook me, they yielded themselves to weakness, they allowed temptations to get the better of them, they did not keep pace with me, but here is this dog, the dog comes up with me, the dog keeps company with me. Here is the dog he shares my pains, he shares my struggles, he shares my fights, he partakes of my anguish, he labours with me. Here is this dog, if this dog divides with me my difficulties, my hard fights and struggles, why should not this dog enjoy my paradise or heaven; *I will never go to your paradise or heaven if you do not make this dog share equally with me that paradise or heaven. I have no use for your paradise if you do not let this dog with me.*" There the story says that Truth personified or God said once more to King Yudhishtira.

thira, "Please do not ask this favour of me do not ask me to take this dog with you" But King Yudhishtira said, "Away ye Brahma, you are no Truth or God personified. You may be some devil, you cannot be God or Truth, because if you be truth then why should you allow any injustice in your presence? Don't you mark that if you give me the exclusive enjoyment of heaven, and be unjust to the dog the dog that shared my troubles, you don't allow the dog to share my happiness, this is not worthy of God or Truth personified." There, the story says, that Truth personified or God appeared in his true colours, and there that very dog immediately was found no longer the dog but that dog was seen to be in full glory the Lord Almighty Himself. There that king was being examined and tried, and in the final examination, in the final trial, that king came out successful.

This is the way you have to tread the path of truth. Even if your dearest and nearest companions, if those who are of next of kin to you, if those do not keep pace with you on the path of righteousness, do not look upon them as your friends and if a dog accompanies you, if a dog keeps company with you on the path of righteousness, that dog should be the nearest and dearest being to you. Thus make your friends on the principle of favouring your righteousness, select no friend on the principle of favouring your evil nature. If you select your companions on the principle that they enjoy the same kind of evil

propensities that you do, suffering, anguish, excruciating pain will be your lot.

It is related of a Hindu saint He was once going through the streets hungry, and you know in India saints or sages come down from the mountains and walk through the streets when they are hungry, and wish food for their bodies. On very rare occasions they visit the streets. Usually they live outside the cities in the forests, devoting their time entirely to God-consciousness The saint was hungry and was fed. If Rama also takes something you will have good reason to excuse him There came a lady, a young damsel, she brought to him dainty food to eat. He just took that loaf of bread in his handkerchief, left the house, went out into the forest, as the way with monks in India is; he took that dry loaf of bread and put it in water, wet it with water. He ate it. The next day he came again to the streets at the usual time There again the girl approached him, and she gave him something very rich to eat He went back. The third day that girl brought him something very good to eat, but while she was giving him this dainty food she made a remark, "I keep waiting for you, my eyes have become sore in waiting for you in keeping watch at the door Your eyes have bewitched me." These were the words that escaped the lips of that lady. The sage went away He went to some other door and there he got some food, and eating that food he went out to the forests and there he threw into the river that food which was offered him by the first lady who expressed her love to him, and the oth

that was presented to him, by the second lady that food he took and he ate, and the next day. do you know what he did? He got very hot very hot irons and pocked out his eyes, and placed them, tied them in his handkerchief and by the aid of a stick, with great difficulty walking the streets and feeling his way to the house of that lady that had expressed her love to him and there he found that the lady was waiting for him very anxiously. His eyes were fixed on the ground, the lady did not notice that he had pocked out his eyes, and when the lady brought something very rich for him to eat, there he presented his eyeballs to her saying "Mother, mother take up these eyes because the eyes had bewitched you, because the eyes had caused you so much trouble, you have every right to possess these eyes. Mother, you wanted these eyes, have these eyes, keep them, love, enjoy them, do with these eyeballs what you wish, but for heaven's sake, for mercy's sake do not retard my progress onward Make me not stumble in the path of truth."

Now people, we see, if your eyes are the stumbling block in your way, cast them out. It is better for your body to be without light than for your whole being to perish in darkness This is the way.

If your eyes stand in the way of your realizing the truth, poke them out If your ears tempt you, keep you backward, cut them out. If your wife, money, property, wealth, or anything stands in the way away with it Could you love truth with the same love as

you exercise for your wife and relatives; could you love Divinity and Atman or realization with the same zest or zeal as you love your wife, love God with even one half the love that you show your wife, and this second you realize the truth. You realize God, and when you begin to tread the path of righteousness, and when you overcome some of the temptations which present themselves in the beginning, if you come out victorious over the ordinary temptations, what will you find? You will not find this path all rough, you will not find this path without any beauty, you will not find this path rugged through and through. They say the path of truth is narrower than a needle's end, in the Vedas it is written that the path of truth is as sharp and narrow as the razor's edge, but this is not the whole truth. In the beginning the path seems to be very narrow, seems to be very sharp, but when you come out victorious over the ordinary temptations you will find the path to be wonderfully beautiful; the path to be exceedingly easy. You will find that the whole of nature helps you, everything stands on your side. These difficulties, these temptations, these obstacles, these struggles and oppositions only bully you; these only scare you, they only frighten you, but they do not really harm you. If you can outstare them and scare them off, you will find that the difficulties were only seeming difficulties, the difficulties and temptations were only seeming difficulties and temptations. You will find all nature standing on your side. The whole of creation ready to lackey you. You will find that

It is said in one of the Hindu scriptures which is the Iliad of India which relates the story of the greatest hero of the world, or at least of India Rama. There they say when Rama went to search out Truth, when he went out to discover or regain Truth, there all nature offered him her service. It is said that monkeys formed his army, squirrels helped him in building a bridge over the gulf. It is said that even geese came up on his side to assist him in overcoming his foes. It is said that the stones offered him their services. The stones forgot their nature; the stones, when thrown in the water, instead of sinking down, the stones said "We shall float in order that the cause of Truth shall be advanced." It is said that the air, atmosphere, was on his side, fire held him, winds and storms were on his side. There is a saying in the English language, the wind and wave are always for the brave. All nature stands up to your side when you persist, when you overcome the primitive seeming difficulties. If you overcome the struggles or temptations in the beginning the whole of nature must serve you; persist, persist in standing by the Truth, and there you will find that you live in no ordinary world. The world will be a world of miracles for you. Miracles all round you, and woe unto the gods if they do not lackey you in your advance onward. Nature is waiting anxiously the ruler of universe. You are the master of the universe, you are the husband of the whole world, if you persist by the Truth.

Now will Rama conclude by relating to you the life of, according to Rama, the greatest man in the

world, at least one of the greatest men in the universe. The life of an Indian saint, Shamas Tebriz is his name. This man was born under peculiar circumstances. The story may be true or false, we have nothing to do with it, but there must be some truth in it. It is related about his father that that man was once the poorest man in the country. That poorest man devoted his life entirely to God consciousness. He forgot that his body was ever born, he entirely forgot that his personality ever existed in this world. For him the world had never been a world. He was God, God, God all Divinity. And just when a man's whole being is saturated with an idea, from head to foot, every pore of his body was alive to God consciousness. It is related that when he walked through the streets, the people heard through the pores of his body this song "I am God, I am God, which means "God, I am God." The song on his lips was always Analhaq, Analhaq, Divinity I am, Divinity I am. The ordinary people gathered around him. They wanted to murder him. They accused him of heresy. Why is he calling himself God? He was divinity himself, to him the body was no body, the world was no world. When the words Analhaq escaped through his lips he was not even conscious of that. Just as when a man when he is asleep, snores similarly from his standpoint he was entirely lost in divinity, and if those words Analhaq escaped his lips they were like the snoring of a man asleep. But the people wanted to kill him. What is that to him, whom will you kill? You will kill the body, but

that body from his standpoint never existed. Kill his body, what pain can it cause him? It is related that this man's body was placed upon a cross. Putting a body on a cross is an easy thing you know, but there they have something worse than a cross it was a long long iron pole. pointed at the end, with a needle-like end, and the heart of the man was placed exactly on the top of the iron pole. the sharp pointed end of the iron pole had to press through the solar plexus. This way was the man put to death in those days. You see this is worse than a cross even! His body was placed upon a cross of that kind, and it is related that while his body was placed there this man's face was glowing with glory and through every hair of his body the same sweet song was all the time coming out—Anainaq I am God. I am God Divinity I am Divinity I am. Body dies, to him it makes no difference. There you see, if for the sake of Truth you have to give up the body give it up. This is the last. This is the last attachment broken. What to say of giving up the truth for the sake of worldly attachments. For the sake of truth not only you have to give up worldly attachments, but for the sake of truth, if there be need to give up the body give it up. This is how you have to tread the path of truth. Here when the man was hanging upon that pointed pole. drops of blood fell from his body and the story says that those drops of blood were gathered by a young girl. This young girl who believed the same way as the saint, this young girl who was of the same thought as the preacher,

she drank up this blood, and there they say she was conceived. It may be true or it may be false, we have nothing to do with that. According to the Vedanta, if Christ could be of immaculate conception, this could be true. Because here was a man who was not inferior to Christ, really superior to Christ in many respects. This woman gave birth to a boy, and this boy is the sage whose life Rama wants to relate to you. From his beginning, from his very childhood he was all Divinity, even far exceeding his father. There is such a great book, you will believe that, a large work which came out through the lips of this hero. This man did not take up a pen and write it, but it is said that through him always poetry came out, all that he spoke was poetry, all that he said was poetry, but what kind of poetry, not the doggeral of your American poets. It was real poetry in the true sense of the word. It was God-consciousness and nothing else. It was sublime with divine ideas. Every word is worth its weight in gold, if it could be weighed at all.

There is a very remarkable fact related about this man. At one time there appeared to him some people who were connected with some show, you might say a circus or you might say some other kind of a show. Those people when they performed in the presence of the king, the king was highly pleased with them, and the king offered them, say a thousand dollars. Afterwards the king repented. The king did not think it advisable to give away thousands of dollars every night for mere empty shows and so the

king in order to get back his thousand dollars made a pretence, and asked those people to appear in the garb of a lion, asked those people to put on the appearance of a lion, and thus if the lion's performance was pleasing to the king, the king might give them something enormous, something great or otherwise the king would fine them all their property. These people could not give lion's performance, they could not put on the garb or assume the shape of a lion and please the king. You see in India there are people who put on all sorts of garbs and appear in the shape of some animals and make themselves appear to all intents and purposes the animals they play, but they could not assume the garb of the lion. These people came to this man and were weeping and crying and shedding tears. Then story says that this sage being intune with the universe, in harmony with the whole of nature, this sage being one with each and all, natural sympathy overtook his heart, and all of a sudden he spoke to those people to be of good cheer because he was to appear as a lion, because he was to give the performance of a lion himself. So the story goes that the next day when the king and his courtiers were all standing, were all waiting to see a man assume the shape and figure of a lion, all of a sudden as if by magic a real lion jumped into the pit, this lion at once roared and roared, he took up the child of the king and tore it to pieces. He took up some other boy and threw it out to the sky. Here you see here was a man who was in reality divinity and God; to this man the idea that I am this little puny body had

become a thing of the past, this idea had become absolutely meaningless, he was divinity himself, and the same God that appeared in the shape of a lion the same God he was, and he was in a moment's thought a lion. (Just as you think so you become, and if you have felt and realized your divinity as God, all your thoughts, all your desires are bound to fructify, are bound to be realized on the spot) So this man's thought that he could appear as a lion was immediately realized, and a lion he was. The show was over, the sage after killing this boy went away, because he had not to become a lion and respect this body or that body. No respecter of persons. But here the king was exasperated, the king and the courtiers were all rage personified, they wanted to reap vengeance upon this man. They came to him and said, "Sir, sir, please bring this boy to life again. If you can kill him, you can bring him to life also. Bring him to life, bring him back to life just as Christ used to bring to life the dead, by saying—Bismillah which means 'Rise in the name of God, glorify God and walk, be alive, come back to life.'" They asked him to make that dead boy come to life in the name of God. The sage was smiling, the sage was laughing and he said "Come back to life in the name of God." The boy was not revived, he did not come to life. The saint said, "The boy does not come to life in the name of God." He said again, "Come to life in the name of God." And the boy did not come to life. He said again, "Come to life, get up and walk in the name of God the Lord," but the

boy did not come to life. The sage smiled and said Qum Bizzini " come to life by my order, through my commandment, come to life " and there was the boy come to life This is the truth Kum Bizzini " Come to life in my name," and the boy was all right The boy came to life, but people all around him could not bear it, the people around him could not bear it. They said, " Here is a man, a heretic, he takes all this credit to himself. He wants to make himself equal to God. He ought to be put to death He ought to be murdered, he ought to be flayed alive." To the sage it meant nothing, people understood him not. He is not calling the body the little personality, God He had already killed and crucified his flesh The people wanted to flay him alive, and there the story says that that man immediately applied his nails to his head, and just as the skin of animals is torn and separated from the body, so with his own nails he tore his own skin, cut it off and threw the skin away And there is a fine poem written by him on that occasion, a long poem. The purport of that song is "Oh self, Oh self, he is addressing himself, to whom the poison of world is nectar and "Oh self, to whom the nectar of the world, that is to say the sensuous enjoyments are poison Here are people wanting something. The world is nothing else but a dead carcass (and here dead carcass means 'sensuous enjoyments) the worldly pleasures are nothing else but a dead carcass and the people who run after them are no better than dogs Here are these dogs, give them this flesh to eat." This story may or may

not be true, Rama has nothing to do with it, but the spirit of the story, the moral of the story, you have to bear in mind

Here in order to realize the truth, to tread the path of righteousness, give up all attachment, rise above worldly desires, rise above selfish clings, if you free yourself of worldly clings, selfish desires, what about the truth? Truth you are this moment. Fools pray, "more light, I want more light, more light." You need not pray that way. You need not waste even a prayer on calling for light. If you keep yourselves this second divested of all desires, if you free yourselves of all worldly clings, you know that every desire of yours chops out a part of yourself, every desire leaves you only a small fraction of yourself. How seldom it is that we meet a whole man. A whole man is an inspired man, a whole man is the truth. Every wish, every clinging makes you a proper fraction, but in reality an improper portion of yourself, insignificant portion of yourself. The very moment you cast overboard these desires, clings, loves, hatreds, attachments and also throw off even the desire for light and chant OM for a second freeing yourself from hatred and attachment, well balanced in equilibrium, nothing of yourself left with that person, or with that body, or with that object, all that part of yourself which you have left with this object or desire gone, sit still, chant OM and then think who is it within you, is it not your ownself that makes the hairs grow, and the blood flow through your veins? Is it not your own self who created this

body ? This wonderful world is also your handiwork. This is your own creation, most certainly it is Mark it Who is it that hears through you ? Is it not yourself ? Who is it that sees through you ? Is it not yourself ? Who is it that makes the blood flow in your veins ? Is it not yourself ? And if that Self of yours could work out such wonderful, marvellous, facts, the world is your own creation Feel that and rejoice in your own divinity, and derive pleasure from within you, enjoy happiness of your own 'Atman' Throw aside all abnormal desires, inordinate wishes Chant OM, OM If you do that for a few moments, there your whole being from head to foot becomes light Why pray for light when light is your own self. You become light immediately Make yourself whole, get rid of desires, and rid of attachment, get rid of this repulsion and attraction It is attachment that detaches When you reach home, see to what you are attached If you are attached to name or fame give up that. If you are attached to the desire for popularity, detach yourself, if you are attached even to the wish, to the desire to help the world, give that up This seems to be something inordinate Why should the world be so poor as to be begging help from you all the time ? Why should the world be so poor as to be begging ?

Rama says, take up your duty or work with no notice or desire on your part Do your work, enjoy your work, because your work by itself is pleasure, because work is the other name of realization. Take to your work because work you have to do Work

leads you to realization Do not take to work on any other ground Come to your work in an independent spirit, just as a prince to play football or some other game for pleasure's sake, so come to your work because pleasure or happiness lives in the garb of work Independent we feel, not bound by a thing.

People say duty, duty, duty Why should duty lord it over you ? Feel no responsibility to anybody, you are your own lord Have no fear. While we say you will have to work, but when doing other work, which work you make religious, which you make holy and sacred, you are engaged in that well and good, when your hands are not employed, when your hands are free and you are sitting in your room, there enjoy your godhead, there relish your divinity. That is the finest work There throw aside all attachment you own. People say that attachment is necessary, motives are necessary to keep our work. A false idea, wrong motive Give up all attachment, free yourself of all desires, and the very second you find yourself free and you feel no responsibility or burdens thrown off your shoulders All the burdens on your shoulders are placed there by yourself Your desires, burdens thrown off your shoulders Nobody is required to come and relieve you of the burdens. There when you find that there is no burden on your shoulders, when you find all the objects of love are with you, when you live this Vedanta, your whole being is light ; being the Light of lights to whom are you to pray for light ? This is the secret. Free you become Who puts you in bondage ? Who is it

that enslaves you ? Your own desires, nothing else. All the magnetism of the world, all the powers of the world flow from you, all the miracles of the world are your abject slaves, nothing more. Get rid of these desires, free you become this moment and when you get rid of all desires what immense joy should it not bring you ? No responsibility, no fear. Why should you fear ? Because you desire that this thing should be lost - you fear this man, you fear that, you fear ridicule, because you desire this good name, you are attached to good name. All fear is the result of desires, all anxiety is the result of desires ; headaches and heartaches are the consequence of desires. You cringe and sneak before the President or King, because you desire their good grace. You become the Lord of Lords, the King of kings when you are free of desires, when one by one these desires are thrown off. How free and happy you become that moment. Thus Rama says the path of Truth is not a thing to be accomplished, is not a thing to be brought about, your exertions and efforts are that you will have to undo simply the bondage and thralldom which you have already done through your desires.

O M ! O M !

Pleasures are like popples spread,
 You seize flower its bloom is shed,
 Or like the snowfall on the river
 A moment white then lost for ever,
 Or like the Borealis-race
 That flits ere you can find its place,
 Or like the rainbow's lovely form
 Vanishing amid the storm.

Burns

THE GOAL OF RELIGION

Lecture delivered December 6, 1902.

My Alter Egos, My Other Selves.

There will be a regular course of lectures, to which to-night's talk may be looked upon as an introduction. "What is the Goal of Religion, and How the Hindus Try to Realize It?"

According to the Hindus, everybody is God, the most precious jewel, the whole treasure, the supreme bliss and source of all happiness in Himself. Everybody is God and all in Himself. If so, how is it that people suffer? They suffer not because they have not the remedy, not because they do not possess the infinite joy in themselves; not because they have not the priceless jewel within themselves but because they do not know how to untie the knot which holds it, how to open the casket which contains it. In other words, people do not know how to enter their own spirits, realize their own Self. All religion is simply an attempt to unveil ourselves, to explain our Self. We have placed a curtain before the precious jewels within us by our own efforts, and have made ourselves miserable, poor wretches. As Emerson puts it, "Every man is God playing the fool."

All creeds are simply the efforts to strike out, to rend asunder the veil which covers our eyes. There are some creeds which have succeeded in making the

veil much thinner than other creeds, but in all creeds there are people who have the true spirit, and wherever the true spirit comes whether the curtain be thick or thin, it is pushed aside for the time being and a glimpse into the reality is had. It will be illustrated by this example : Here is a curtain or veil (Here the Swami placed a handkerchief before his eyes) It is before the eyes. We can push aside the curtain and see, but the curtain comes up before the eyes again. The curtain is made thinner (here some of the folds of the handkerchief were taken down), and when the curtain is very thin it can be still shoved aside, but it comes up before the eyes again. It does not leave the eyes permanently. We will make it thinner still. In this state also it can be slid aside for a while, but it comes before the eyes again. When the veil is made extremely thin, even though it be not thrust aside, the veil does not stand in the way of our vision. We can see through it, and even now as before, we can also remove it at times. When the curtain is made extremely thin, it is practically no curtain, and we enjoy supreme happiness in spite of it ; we are face to face with God ; nay, we are God. Nothing in this world can disturb us or mar our happiness ; nothing can stand in our way. Herein lies the advantage over other creeds of Vedanta, which reduces the curtain of ignorance (Maya) to its thinnest and enables a ' *Gnyani* to enjoy blissful vision even in business-life.

The votaries of all religious creeds can at times be *en rapport* with Divinity and lift off the veil,

whether thick or thin, from before their eyes for so long as they remain in communion with the Supreme Being. A Vedantin also can do that, can throw himself into a state of happy trance; but he enjoys a celestial vision even in the ordinary state which creeds of thicker veil do not

All the sects in this world, as the sects in India can be branched under three principal headings. In Sanskrit we call these Tassyaivaham, Tavaivaham, Twamevaham. The meaning of the first, Tassyaivaham, is "I am His." This form of creed keeps the curtain in its thickest form. The second stage of religious creed is Tavaivaham, which means, "I am Thine." You will notice the difference between the first phase of creeds or dogmas, and the second. In the first attempts in the religious direction the devotee, the worshipper, looks upon God as away from him, as invisible, and he speaks of God in the third person, as if he were absent, "I am His." This is the beginning of religion, it is like mother's milk to every child of religion. Without having once fed upon this milk, a man is incapable of making further progress in religion. "I am His" . Is it not sweet when a man realizes even this perfectly, awakes early in the morning and thinks, My Master wakes me"; goes to his official duties and looks upon those duties as imposed upon him by his dear, sweet Master, God; looks upon the whole world as God's and regards his house, his relatives, his friends, as God's, as vouchsafed unto him by God. Oh, is not the world turned into a veritable heaven, is not the world co-into a

paradise? Let the man be sincere let him earnestly, and with his whole heart, feel and realize that everything about him is his Master's—his God's, this body is His. When realized perfectly even this idea brings exquisite joy, indescribable happiness, supreme bliss—it is sublime. This is sweet enough when realized and put into practice, but as a creed it is only the beginning.

Compare with it the second phase of creeds the second stage of religious life and devotion called Tavaivaham, "I am Thine." I need Thee every hour I am Thine, Thine. The first was sweet, but this is sweeter. The first state was very dear and very lovely, but this is more lovely and more dear. Just mark the difference. The difference is illustrated by the veil having become thinner: you know that in "I am Thine" God is no longer spoken of as in the third person; He is no longer looked upon as absent, as behind the curtain, but comes face to face with us. He is near and dear to us is very close to us. He comes closer to us, we become more familiar with Him. As a creed this is higher. But it often happens that people believe in this creed, and address God as very familiar to them, as very near to them, but they lack the true earnest spirit; they lack the living faith.

Living faith being conjoined to the first state of religious development, the curtain, though very thick, is for the time being removed. While a man is feeling with his whole heart and soul—is feeling with every drop of his blood—the idea that he is God's. "I am

His," as it were, being poured forth from every pore of his body; the sincerity, the earnestness, the ardour, the zeal for the time being removes the curtain from before his eyes, and he is lost, merged in God, in the All, becomes godly, he becomes God for that time. Sometimes the man who believes in the high principle "I am 'Thine'", lacks that true living faith and does not enjoy full well the sweets of God's presence. But living faith and earnestness can be conjoined to the second stage of religious creed as well.

The third form of creed is called *Twamevāham*, and means "I am thou", "I am Thou". You see how near it brings us to God. In the first form "I am His", God is away off; in the second form "I am Thine", God is face to face with us. He has become closer to us, but in the final stage of religious development the two become one, the lover and the beloved are lost in love. Thus is Vedānta realized. The moth neared and neared the light till it burned its body and become light. The word *Upaṇishad* (Vedānta) means literally approaching so close (*Upa*) to the light of lights that most *certainly* (*ni*) may the moth of separating and dividing consciousness be *destroyed* (*shad*). The true lover of God becomes one with Him and unconsciously, spontaneously, involuntarily such expressions find utterance through his lips, "I am He", "I am He", "I am He", "I am Thou, Thou and I are one. I am God, I am God. Nothing less can I be." This is the final state of religious development. That is the highest devotion. This is called the Vedānta, which means the end of knowledge. Here

does all knowledge find its end, here the goal is reached. Even in this creed, where the curtain is so thin that we can see the whole reality even though the curtain is on, there are some who lack earnestness, sincerity or singlemindedness, and do not slide away the curtain entirely to taste full realization, and there are those also who, after arriving intellectually to this conviction, begin to realize the idea through feeling to such a degree that they remove curtain and enjoy heavenly bliss—they become heaven itself. These are called liberated, even in this life, Jivanmuktas.

The refining of creed or thinning of curtain comes chiefly through intellect, and the lifting of the veil is effected through feeling. The three forms of creed have been described. Now let us see how far it is possible for men in the different creeds to shift the curtain between whiles. A few Hindu stories will serve as illustrations

There was a girl very deeply in love, her whole being transformed into love. At one time she fell seriously sick, and the doctors were called. The doctors said that the only way to cure her was to take out some of her blood. They applied their lancets to the flesh of her arms, but no blood came out of her body. Blood was at that time curiously enough observed gushing from the skin of her lover. What a wonderful union. You will call that a tradition, a false story, but it can be true. Often do those people who experience love, though of a lower degree verify something like that in their own life. That

girl had forgotten about her personality, had made herself one with her lover and the lover had merged himself in the lady's love.

Such a union with God is religion. Let my body become His body and let His Self become my Self

In a religious book of the Hindus, *Yog Vasishttha*, we are told of a lady who was thrown into the fire; the people saw the fire did not burn her; her lover was thrown in the fire, but the fire did not burn him either. How was it? They were thrown into the river, the river did not carry them off. They were thrown from the tops of mountains and not a bone was broken. How was it? At that time they could not give any explanation, they were beyond themselves, they were in that state where no questions could reach them. Long afterwards the reason was asked, and they said that to each of them the beloved one was all in all; the fire was no fire, the fire appeared to that lady her lover and to the man the same fire appeared to be his beloved one. The water was no water to them; it was all the beloved one. The stones were no stones to them; the body was no body to them; it was all the beloved one. How could the beloved one harm?

We read in the Hindu Puranas about a young boy whose father, a king, wanted to turn his son from religious life. He desired him to remain a worldlyling, like himself, but the remonstrances and admonition of the parent prevailed not upon the child—they were all lost on him. In order to prevent the child, the father put him in fire, the fire burnt him not; the king

then threw his child in running water ; the water bore the child up. To him the fire, the water, the elements, had ceased to be harmful—they were realized in their true state. The boy had dehypnotized himself into this real state, everything unto him was God, was all Love. The threats, frowns, and brow-beating, sword and flame were nothing else but sweet heaven. How could he be injured?

Some time ago a Hindu monk was sitting on the bank of the Ganges, in deep Himalayan forests. On the opposite bank were some other monks observing him while he was chanting to himself *Shivoham! Shivoham! Shivoram!* which means I am God, I am God. There appeared a tiger on the scene. The tiger came, the tiger got him in his claws, and though in the fangs of the tiger, the same sound, the same chant was coming out from him in the same tones, in the same fearless strain, *Shivoham! Shivoham! Shivoham!* The tiger tore off his hands and legs, and there was the same sound, unabated in intensity. What do you think of that? What do you think of this saying, "I am God, I am God"? Could you call it agnosticism? Far from it, far from it. This is the final realization. Do not lovers, when they reach that summit of love, feel themselves to be one with their beloved one? Does not the mother call her child the flesh of her flesh, the blood of her blood, the bones of her bones? And does not the mother regard the child as her other ego, as her other self? Are not the interests of the child identical with the interests of the mother? Indeed they are.

Embracing Him, accepting Him, wedding Him, marrying Him, become one with Him to such a degree, to such an intensity that there may be left no trace of separation. Instead of praying "They will be done, O Lord," let your joy be "My will is being done," "My will is being done."

In India, long ago, the ways and customs were very different from what you find them in America these days. In America, you have electric lights to illuminate your houses at night. At the time of which Rama is going to speak, Hindus used clay lamps, and when one family got their lamps lit the people of the adjoining house would go into their neighbour's house to light theirs. One evening a maiden that was ardently in love with Krishna went to the house of Krishna's father with the pretext of lighting her lamp. It need not be told that it was in reality a desire to get herself singed like a moth at the light of Krishna's face that led her to the house of Krishna rather than to any other house with lighted lamps. She really went to see him, the lighting of the lamp was only the excuse she gave her mother. She had to apply the wick of her lamp to that of the burning lamp, but her eyes were not on the lamps, they were on the face of the dear little Krishna. She was looking at that charming, bewitching fairy face of Krishna, she was looking at him so intently she did not notice that instead of the wick of her lamp being in contact with the burning lamp, her fingers were burning in it. The flame continued to burn her fingers but she noticed it not, time passed, and she did not return

home. Her mother became impatient and could bear the delay no longer. She went to her neighbour's house, and there she saw her daughter's hand burning and the daughter unconscious of it, the fingers were singed and were shrivelling, and the bones were charred. The mother panted for breath, gasped and wept and cried aloud, "Oh, my child, my child what are you doing? In the name of goodness, what are you doing?" Then was the girl brought to her senses, or, you may say she was brought from her senses.

In such state of divine love, this stage of perfect love, the beloved and the lover become one. "I am He", "I am Thou".

This is the third state, and beyond that comes the state where even these expressions cannot be used.

The above stories illustrate the third kind of love. The following will illustrate the second state of religious development, "I am Thine", "I am Thine". Two boys came to a master and they wanted him to instruct them in religion. He said that he would not teach them unless he had examined them. Well, he gave them two pigeons, one to each, and asked them to go out and kill the pigeons at some retired place where nobody might see them. One of them went straight into the crowded thoroughfare, turning his back to the people who were passing through the streets, and putting a piece of cloth over his head, he took up the pigeon and wrenched its neck and came back straight-way to the teacher and said, "Master, master, (Swami, Swami) here is your order carried

out." The Swami inquired, " Did you strangle the pigeon when no one was seeing you ? " He said, ' Yes ' " All right ; let us see now what your companion has done."

The other boy went out into a deep dense forest, and was about to twist the neck of the pigeon, and lo ! there were the gentle, soft and glittering eyes of the pigeon looking him straight in the face. He met those eyes, and in his attempt to break the neck of the pigeon, he was frightened. The idea struck him that the condition laid upon him by the master was a very trying, hard one. Here the witness, the Observer, is present even in this pigeon. " Oh, I am not alone, I am not in the place where no one will see me. I am being observed. Well, what shall I do ? Where shall I go ? " He went on and on, and he retired into some other forest. There again when he was about to commit the act he met the eyes of the pigeon, and the pigeon saw him. The Observer was in the pigeon itself.

Time and again he tried to kill the pigeon ; over and over again he tried, but did not succeed in fulfilling the conditions imposed upon him by the master. Brokenhearted, he came back reluctantly to the master, and laid at the feet of the Swami the pigeon alive, and wept and wept and cried, " Master, master (Swami, Swami), I cannot bear this condition. Be kind enough to impart to me the knowledge of God. This examination is too trying for me, this examination is too hard for me. I cannot bear this examination. Please be merciful, be merciful, have mercy

on me and impart to me divine knowledge I want that, I surely need it." The master (Swami) took up the child, raised him in his arms, caressed him, patted him, and lovingly spoke to him : "Oh dear one ; oh, dear one, even as you have seen the Observer in the eyes of the bird you were going to slay, even so, wherever you may happen to go, and wherever you are moved by temptation to perpetuate a crime, realize the presence of God. Realize the Observer, the witness in the flesh and in the eyes of the woman for whom you crave. Realize that your Master sees you even in her eyes My Master sees me. Act as if you were always in the presence of the Great Master, ever face to face with Divinity, all the time in the sight of the Beloved "

In a grand museum in Naples, they say there is a beautiful angelic face on the roof, and at whatever part of the museum you may happen to be, whatever part you may happen to visit ; you may go to the roof, you may go to the basement, wherever you may be, the bright, dazzling, pure eyes of the angel look you straight in the eyes The people who are in the second state of spiritual development, if they are true to themselves, live constantly under the eye of the master They feel, they realize, that wherever they may go, in the innermost chamber of the house, in the most secluded caves of the forest, they find themselves under the eyes of God, seen by Him, fed by his light, nourished by his grace

Now we come to the primary stage of spiritual development. "I am His ! I am His ! I am God's !"

This seems to be an elementary stage Oh ! But how difficult it is for people to realise the elementary stage of religious development, and if a man is sincere, really single-minded, is really devout, puts into practice what he believes, makes this idea course with the blood through his veins, feels it with every drop of his blood, gets himself saturated with it, with this elementary creed he may become an angel in this world.

A highly revered saint in India, in his early youth, was working in a place where his duty was to give away alms, to distribute food and treasure to the people. Some poor men were brought before him, with an order from his Master to give unto them thirteen bushles of flour. He gave them one bushel ; he gave them the second, the third, the fourth, the fifth, the sixth, until he came to the number thirteen. He was counting the number of bushels audibly while dealing out the flour. The number thirteen is called *tera* in the Indian language. This word is a very remarkable word. It has two meanings, one meaning is thirteen—ten plus three ; and the other meaning of the word is "I am Thine, I am Thine ' I am God's ! " " I am part of Him, I am His."

Well, he counted twelve and then came the turn for the number *tera*. When he had given them the thirteenth bushel and was pronouncing *tera*, such holy associations were aroused in him that he actually gave up his body and all to God. He forgot everything about the world, he was beyond himself ; no, he was in himself. In this state of ecstacy,

went on saying *Tera, Tera, Tera, Tera*, and went on unconsciously giving to the people bushel after bushel, saying *Tera, Tera*, until he fell down in a state of super-consciousness, in a state of transcendental bliss

Thus we see that often the people who are in the elementary stages can rise to the greatest heights, if they are as good as their word, if they are sincere and earnest; if they do not want to make religion a mockery; if they do not want to throw dust into the eyes of God; if they do not want to make promises with God and then break them. When once in the Temple or Church they say, "I am Thine." Let them feel it. Let them live it. Let them realize it. This is true religion.

The different sects throughout the world can be classed under these three heads "I am His", "I am Thine," "I am he." So far as the forms are concerned, the second form, "I am Thine" is higher than the first, "I am His," and the third form, "I am He" is the highest. Into either of these three forms we can infuse the true religious spirit

According to the Hindus, those who bring a true religious spirit to bear upon the elementary state of the creed will either in this birth, or in the next birth rise to the highest creed; they will rise to the second creed, and, with the second creed, again associating the true religious spirit either in this life or the next will by and by rise to the next higher religious creed, which is "I am He", "I am Thou" When this state is reached there are no births The

man is free, free, free! Man is God, God! He has
reached the end! Om!

Oh! brimful is my cup of joy,
Fulfilled completely all desires;

Sweet morning zephyrs I employ,
'Tis I in bloom their kiss admires.

The rainbow colors are my attires;
My errands run light, lightning fires
All lovers I am, all sweethearts I,
I am desires, emotions I

The smiles of rose, the pearls of dew,
The golden threads so fresh, so new,
Of Sun's bright rays embalmed in sweetness,
The silvery moon, delicious neatness,

The playful ripples, waving trees,
Entwining creepers, humming bees,
Are my expression, my balmy breath,
My respiration is life and death,

All ill and good, all bitter and sweet,
In that my throbbing pulse doth beat.

What shall I do, or where remove?
I fill all space, no room to move

Shall I suspect or I desire?

All time is me, all force my fire.

Can I be doubt-or-sorrow stricken?

No I am verily all causation.

All time is now, all distance here -

All problem solved, solution clear

No selfish aim, no tie, no bond,

To me do each and all respond.

Impersonal Lord of foe and friend.

To me doth every object bend.

Rama.

THE SPIRITUAL LAW OF CHARACTER

Lecture delivered on December 17, 1902

WHAT is there in this world that remains to be desired, to a man who has once known himself. Nothing in all the treasures of the kingdom, nothing in all the universe can draw his attention. Nothing in all the charms and beauties of this world can draw his notice nothing in all the stores of knowledge can attract him. Oh, what happiness, what supreme joy, what perfect bliss, how indescribable! It transcends all language, surpasses all description. That infinite joy, that supreme bliss, that infinite happiness, that ye are, that is your real self, that is your Atman.

Know that and you stand above all wants, above all needs. Have that and the whole universe is yours.

Oh, what a mistake is made by the people, what an error is committed in giving up this infinite joy, this supreme bliss for world by delusion; the shadows, the will-o'-the-wisps. This whole happiness is yours, that ye are. Why not seek that? Take possession of your birthright. Like Easu, people sell their birthright for a mess of pottage.

Judas Iscariot sold Christ for thirty pieces of silver. Do not sell the Christ of your real self the Lord of lords, for the deluding pleasures of this world. Be wiser. be wiser.

THE SPIRITUAL LAW OF CHARACTER

Within you is the real happiness, within you is the mighty ocean of nectar divine. Seek it within you feel it, feel it, it is here, the Self. It is not the body, the mind, the intellect, the brain; it is not the desires of the desiring; it is not the objects of desire; above all these ye are. All these are simply manifestations. Ye appear as the smiling flower, as the twinkling stars. What is there in the world which can make you desire anything?

Just sing, just chant OM and while chanting it put your whole heart into it, put all your energies into it, put your whole soul into it, all your strength to realize it. The meaning of this syllable OM is "I AM HE", "I AND HE ARE ONE", OM "The SAME AM I". OM, OM. While chanting, be conjuring up, if possible, before your mind all your weaknesses, your temptations. Trample them under your feet, crush them out, rise above them, come out victorious.

In India there is a beautiful story of Puranas. It tells of Krishna jumping into the river Jumna while his father, mother, friends and relatives stood by struck dumb with amazement. In their very presence he jumped into the torrent. They thought he was gone, that he would never rise again. The story says that he went to the bottom of the river and there was a thousand-headed dragon. Krishna began to blow his flute, he began to play the mantram OM, he began to kick down the heads of the dragon, he began to crush down the heads of the dragon one by one but as he crushed the many heads of the dragon by

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one, other heads sprang up and thus it was very hard for him. Krishna went on jumping and dancing upon the crested head of the dragon; he went on playing his mantram on his flute, he went on chanting his mantram and still jumping and crushing down the heads of the dragon. In half an hour the dragon was dead; what with the charming note of the flute and the crushing of the dragon by his heels the dragon was dead. The waters of the river were turned to blood, the blood of the dragon mixed with the water of the river. All the wives of the dragon came up to pay homage to Krishna. Krishna came up to pay homage to his sweet presence. Krishna's friends were beside themselves, their joy knew no bounds so happy were they to find their beloved Krishna, their beloved one, in their midst again. This story has a double meaning. It is an object lesson so to say, for those who want to gain an insight of reality into their own divinity.

That lake or river represents the mind or rather the lake of the mind, and whoever wants to become Krishna (the word Krishna means or stands for Deity, God), whoever wants to regain the paradise lost he has to enter deep into the lake of his own mind, he has to dive deep into himself. He has to plunge deep into his own nature, reaching the bottom he has to fight the venomous dragon the poisonous snake of passion, desire, the venomous dragon of worldly mind. He has to crush it down, he has to destroy its crests, he has to kick down, its many heads. He has

and destroy it. He must make clear the lake of his mind, he must clear his mind this way. The process is the same as that followed by Krishna. He is to take up his flute and play the mantram OM through it. He has to sing that divine, that blessed song through it.

What is this flute? It is simply a symbol for you. Look at the flute; Indian poets attach great importance to it. What great deed was it that the flute performed that it was raised to such dignity? By virtue of what great Karma was it elevated to such a position. Why was it that Krishna who was the object of worship and who was loved by mighty monarchs, who was worshipped by thousands of fairy maidens in broad India; why was it that Krishna, the beloved one, the powerful one, the love personified, that Krishna who did not condescend to look at kings or monarchs, why gave he this flute kisses? What raised it to such a position? The flute's answer was "I have one virtue, one good I have, I made myself void of all matter."

The flute is empty from head to foot. "I emptied myself or non-self". Just so, applying the flute to the lips means purifying the heart, turning the mind unto God; throwing everything at the feet of God, the Beloved One. Just give up form your heart of hearts. Give up all claim upon the body, give up all selfishness, all selfish connections, all thoughts of mine and thine; rise above it. Wooing God, wooing Him as no worldly lover wooes his lady love, hungering and thirsting after realization of the true Self, Just as a man of the world hungers and thirsts for what he has not had for a long

time, hungering and thirsting for the divine; yearning for the truth; craving after a taste of the supreme reality of Self, putting yourself in that state of mind is applying the flute to the lips. In this state of mind in this peace of heart with such a pure soul begin to chant the mantram OM; begin to sing the sacred syllable OM. This is putting the breath of music into the flute. Make your whole life a flute. Make your whole body a flute. Empty it of selfishness and fill it with divine breath.

Chant OM. and while doing it begin that search within the lake of your mind. Search out the poisonous snake with its many tongues. These heads tongues and fangs of the poisonous snake are the innumerable vants: the wordly tendencies, the selfish propensities. Crush them out one by one. Trample them under your feet. sing them out, overcome them and destroy them while singing the syllable OM.

Build a character, make firm resolutions, make strong determinations: take solemn vows so that when you come out of the lake of river of the mind you may not find the waters poisoned; so that the waters will not poison those who drink of them. Come out of the lake having purified it altogether. Let people differ with you, let them subject you to all sorts of difficulties let them revile you, but despite their favours and frowns their threats and promises from the lake of your mind should flow nothing but divine, infinitely pure fresh water. Nectar should flow out of you so that it may become as impossible for you to think evil as for the pure fresh spring to poison those who drink from it. Purify the heart sing the

THE SPIRITUAL LAW OF CHARACTER

syllable OM, pick out all points of weakness and eradicate them. Come out victorious having formed a beautiful character. When the dragon of passion is destroyed you will find the objects of desire worshipping you just as the wives of the dragon under the river paid homage unto Krishna after he had killed the snake

Draw a diagram for your use and place on this diagram a list of the ordinary sins and shortcomings. This table having been traced, you take the day of the week, perhaps on that day you have suffered from greed or grief, you then place the mark (x) directly under the column headed greed or grief, along the line of the date and so on. By keeping this private diary you can bring before you your shortcomings and be brought face to face with your weakness

Rama does not recommend that these marks be kept on the diagram. To-day you yield to some shortcoming, be true to yourselves and put down the asterisk mark to-day. Next day in the morning or at any time convenient to you, close the door, sit down all alone and open the chart before you and here you see that you yielded to greed or grief or whatever it may be, then begin lecturing to yourself.

We in this country have too many lectures from others. Let all the great lecturers of the age come, let Christ or God Himself come and lecture, but lectures from others will be of no avail unless you are prepared to lecture yourself. He alone can raise himself or make progress who lectures himself. You

know that you yielded to grief. Try and diagnose and prognose this feeling. Why were you overpowered by grief. Find out the cause and then find a remedy for it. You may at that time read a book, an instructive book, say Bhagavad-Gita or the bible, or Emerson's works, or any books which may tend to lift you from the plane of grief and with their aid and the aid of your own lectures or your own reflections, your own meditations, try to drive out this feeling from you for ever. If you feel convinced at that time that you have conquered and that you will not lose yourself again no matter what may befall you, when you are assured you have trampled it under your feet, that you have gained the victory, then erase the asterisk mark. You are free then, why condemn yourself for the past, let the dead past bury its dead.

Take up these faults one by one, find the cause and the remedy for each, diagnose and prognose each one, lecture to yourself, but before such diagnosis and prognosis is done in this class, each one of you must lecture to yourself. Each one will have to do the work for himself. Sit down and meditate upon that which you suffer from, and while meditating chant or sing O M. While the lips are chanting, while the voice hums this sacred syllable, while firm in your resolutions, the infinite blessings celestial are on you. You will be strengthened from within. These are some of the crested heads of the dragon which infested the lake of your minds. Crush them out one by one. There is one common cause for all shortcomings,

one common basis root of all these evils, and that is ignorance. Ignorance in all its shapes, especially ignorance of all real self, Ignorance of the true Atman

• People identify themselves with the body and want to accumulate all sorts of things around it and want to have pleasures from without. They are identified with the body and are liable to be grieved or afflicted

Rise above the body. Feel and realize that you are the Infinite, the Supreme Self, and how can you be affected by passion or greed?

As a sub-division to the general ignorance of the true Self there is the ignorance of the common laws of nature which keeps people sick, which keeps people weak. Here is a most sacred law of nature, law which cannot be set at naught. The law is—

Do any kind of wrong, do any mischief, harbour in your mind any kind of wrong, to these wrong deeds, commit these sins even at a place where you are sure nobody will catch you or find you out, where nobody will call you to question. Sow the seeds of evil wherever you please, even in a place as secure as any fort could be; sow the wind and by the most stern, unrelenting, irrefragable, irremediable law you reap the whirlwind; you must be visited with pain and suffering. The wages of sin is death.

People take it as a moral law and say that there is not the same strength in it as in mathematical laws; they say that the

certainty about it. Mistaken they are who think that way. In the most solitary caves commit a sin and you will in no time be astonished to see that the very grass under your feet stands up and bears testimony against you. You will in time see that the very walls, the very trees have tongues and speak. You cannot cheat nature Providence. This is a truth, this is a law. We commit sins only in the heart and we find ourselves in the outside world surrounded by embarrassing and harassing circumstances, in difficulties, in all sorts of straits. We find this is to be the case and those who are ignorant of the real cause of their difficulties blame circumstances, they begin to fight their surroundings, they file law suits against relatives, friends, and their fellow men. Here is a divine law which should be proclaimed on all corners and in all bazaars. Try to throw dust into the eyes of God and you will be blinded yourself.

The law is that you shall be pure. Harbour impurity and you must suffer the consequences. We will take up these spiritual laws one by one and prove them with a mathematical certainty. When a man once understands these spiritual laws it becomes impossible for him to stoop to these selfish desires. Having gained control of these desires, the mind can be concentrated for any length of time. Character must be built first, this is necessary.

Is fasting necessary to the conquering of one's own mind?

As to fasting, Rama says, do not starve or over-feed. Both extremes are to be avoided. Sometimes

fasting comes naturally, we feel within ourselves a natural desire to abstain from eating. Such instincts of the heart should be obeyed, but at other times the inner self tells you to take nourishment; follow these instincts

•Fasting should be taken as a help but should not master us. People often fast because it is forced upon them, they then become servants of this slavery of fasting. Rama does not countenance slavery. As to fasting, in India some do fast and there are particular days which are especially observed as to what kind of food is taken and how much. These days are the Full Moon day, and the New Moon day

On the Full Moon day, people in India eat such food as will not tell on the stomach; and on that day they very especially concentrate the mind that day being particularly favourable for concentration. This you will see if you will try to verify it. Such food is taken as will not disturb the equilibrium of the mind.

The New Moon day are especially instinct with a particular kind of virtue in aiding the concentration of the mind •

True fasting means ridding ourselves of all selfish designs, desires, not feeding them, and purging ourselves wholly of them.

THE KINGDOM OF HEAVEN.

Lecture delivered on December 19, 1902.

THE KINGDOM of Heaven is within you How have you to realize that ?

There is a very beautiful story showing how to realise this kingdom of Heaven within us. It is related that at one time the Vedas were taken by a demon and carried to the bottom of the sea.

The word Veda has two meanings The original meaning is knowledge, kingdom of Heaven The second meaning is, the most sacred scriptures of the Hindus

The name of this demon said to have carried the Vedas to the bottom of the sea, was Shankhasur which etymologically means the demon of the conch-shell or the "insect dwelling in conch "

In order to redeem the Vedas, in order to bring back the treasures of knowledge, God incarnated as a fish, fought with the demon, destroyed it, and brought back the Vedas to the world

Children read that story and take it literally; common people read it and take it literally, but there is a deep, hidden meaning in the story The story was meant to illustrate a general truth

God incarnated as a fish to bring back the Vedas from the worm living in the conch-shell God

incarnated as a fish and fought the demon or insect at the bottom of the sea, and destroyed it. What was the use of this? The fish is a maritime animal and the conch-shell is also inhabited by a creature of the sea. Now God, the All, in the shape of the fish fought the insect of the sea. The insect was driven out of the shell and the waves of the sea washed the shell ashore. People picked it up. The conch-shell was blown and there came out of it the riverberating sound OM. This is Veda. In this sense was the Veda the conch-shell brought from the bottom of the sea. •

The story-teller meant to lay particular stress on the importance of the sacred mantram OM. The object is to show that this sacred syllable OM is the end of knowledge in all the world. It is all the Vedas, all the Kingdom of Heaven put in a conch shell. Condensed to its smallest compass, that was the object of this story.

The Hindus blow conch-shell on all sacred and important occasions, *i e*, they chant OM at the times of death, birth, war, or worship. Happy he who lives, moves and has his being in OM.

In order to come by these treasures within, or in order that the kingdom of Heaven may be unlocked, this is the key to be used.

The people of Europe and America do not wish to take up any thing unless it appeals to their intellect. Even though we may not be able to prove the virtue of this mantram by the logic of the world, yet there

is no denial of the powerful effect which this mantram, chanted in the proper way, produces on the character of a man, or of the virtue it has of unfolding inner secrets, in placing all the treasures of the world at our disposal. One object of the story-teller was to show that all the knowledge of the sacred scriptures of the Hindus was obtained when the writers of these volumes had thrown themselves into ecstasies by the humming of this syllable. This mantram is the seed of all knowledge. The importance of this mantram will be laid before you from different stand-points. It is necessary to show the importance of this mantram in order that the people may take to it with their whole heart

First of all, the mantram OM does not belong to any special language. Thinking it to be a Sanskrit word and not belonging to any other language, do not reject it. It is the name of God. This syllable comes to you from within, nobody teaches you this syllable. It comes to you at birth. The child's cry resembles remarkably the sound Oom, Om, Aam, a perverted form of OM. The word OM comes from within to every child

The true way to write OM is AUM. According to the rules of Sanskrit grammar, A and U, when connected together coalesce into O. Even the mute can produce the sounds of A, U, and M. Thus OM in its entirety, in its parts, is brought to the world by everybody and by himself. It is the most natural word which can occur to anybody. When boys are very happy in the streets their overflowing joy finds

natural expression in the noisy sound of prolonged O, which is simply OM cut short

This sound occurs in every language, the Sanskrit, Persian, English, Japanese, all have it in a more or less perfect form. This sound O is used on occasions when people get beyond themselves; when they are exhilarated, when they are filled with joy, this sound naturally comes to them. When people fall sick or are in trouble, when suffering excruciating pain, what sound finds utterance through their lips? It is Oh, Oh or Um, Um, which is a mere corruption of OM. The Hebrew, the Arabic, the English prayers end with Amen, which most remarkably resembles OM. The last letter in the Greek alphabet is Omega giving the sound Oma prominent place.

Why should this sound come to everybody, why should this sound come from the lips of everybody in illness, be he European, American, Hindu, Persian, Japanese, or of any denomination? The Hindu answers. This sound is like a beautiful tree yielding a cool shade to the sick man that is being scorched by the burning sun, so naturally does this ill person seek the cool shelter of the shading tree. Thus it is everybody when sick or suffering naturally resorts to this syllable OM, this natural sound. It gives him a little relief. We see it naturally brings relief under all circumstances, the sick are relieved by chanting this sound. If it can bring relief even to the sick and suffering, can it not bring peace and harmony if you sing it in the right way? We call it *Pranava* and mean by it something that pervades life or runs

through *Prana* or breath. Every animal sends forth this sound, it is associated with his breath. If you breathe forcibly so as to make respiration audible you will see that the sound if represented by an articulate word is Soham, Soham, (breathing through the nose). This sound is in the breath of all : now in this we see S-O-H-A-M.

Sanskrit grammar is more perfect than any other in the world. It has analysed all sounds and all words perfectly. M is called a consonant but this consonant is nasal and it is proved that M is a consonant which borders on vowelhood. O and A are vowels according to all grammars. S and H are consonants. Throw aside the consonants and we have O, A, M, or OM.

Now, you see that the vowels are independent sounds and the consonants are dependent sounds they cannot stand alone, cannot stand by themselves. For instance, here is the consonant K ; you call it Kay, in Sanskrit it is Ka ; you must join a vowel like E or A to the original sound of the consonant and then it becomes capable of being pronounced.

Consonants represent name and form in this world. All names and forms in this world are like consonants, dependent. Can any of them stand alone without the supreme reality behind them ? All phenomenon consists of names and forms which cannot get pronounced without an underlying noumenon or reality, substratum, God, the Unknowable or whatever you may choose to call it. The underlying reality

is proved to be absolute being, absolute knowledge and absolute bliss, denoted respectively by A, U, and M. Thus in So-ham the consonants S and H stand for the phenomenal names, form and shape, and the inherent Om represents the underlying reality.

If we have toys made of sugar but of various shapes, some in the shape of a dog, some in the shape of an ox, some in the shape of a lion, some in the shape of a man, they differ from each other, but all the difference lies in mere shapes and forms and names. Being made out of one substance all of them are the same sugar.

Go to the ocean, there you will find a ripple here and a ripple there, a breaker here and a breaker there differing in size and shape, but look at the reality behind them, it is the one ocean, all are the same, they are all water, the difference lies in shape and form.

Take up the diamond so brilliant, so sparkling, so dazzling, the diamond so hard that it will cut iron easily, then take charcoal so soft that it will easily leave a mark on paper, charcoal so soft, so dirty, so ugly so worthless. Chemists tell us there is no difference in reality between the two, both are the same carbon, no difference whatever between the two. Then what makes the apparent difference, it is the difference in the shape and form. The condition and shape of the particles of carbon in one is different from the other, the one is in figure.

Similarly, according to Hindu philosophy all separate divisions in the world are due to name and form. If you dive deep into the bottom, if you analyse the underlying reality in all names and forms, you will see there is one unchangeable, everlasting, immutable principle behind all. That reality stands by itself. That reality might be compared to the vowel sounds, and the name and form might well be compared to the consonant sounds. Thus So-ham, S and H representing name and form, something dependent, these being omitted, only reality remains and we come to the syllable AUM—OM. Thus OM is the reality which runs through your breath. It is present in all breath of the world. The most natural name of the power which is back of all difference, all divisions, all separateness. The most natural name for reality.

Professor Max Muller and other philosophers with him have proved that all thought is related to language as the obverse and reverse of the same coin. One cannot exist without the other. Could you see this object, the table, without thinking of it? Could you sense anything else without thinking accordingly? The very word "perceive" signifies mental thought.

Again, thought and language are the same, you cannot think without language. The infant child knows no language and has no thought. Let the child begin to think, it cannot until it has language. The mother breathes names into the ears of the child, the meaning of names are being breathed into the heart of the boy. The meaning is related to the

words of the mother as the rider to the horse. Upon the horse of words the rider of meaning rides into the soul of the child.

We cannot think without language. Thought and language are one, and we have already seen that world and thought are also one. Therefore language and thought being in a way identical and also thought and world being identical, word and world are kin to each other. No object in this world is observed without thought. Try to see an object and do not let conception enter in your mind, it will be impossible. In fact, sensing the blackboard means thinking the blackboard.

All objects of this world are the counterpart of the corresponding thought. Nothing is sensed in this world without thought; and there can be no thought without language. The world is related to language as the obverse and reverse of the same coin. This tells you the real truth or the real significance of "In the beginning there was the word, the word was with God and the word was God."

Now, we want to have a single word or sound which will represent the whole world. We want some word which will represent the power, the energy, the force, the governing substance, the thing in itself which upholds the universe.

In all the languages we have some sounds which come from the throat, others which come from the lips, others back in the mouth near the palate. There is not a single sound in any language which springs

from a region of the vocal organs below the throat. The throat is the boundary, or rather one boundary of the range of the vocal organs, the lips are the other boundary. None comes from outside the lips

Here we have A, U, M ; the sound A is guttural. This comes from one boundary of the vocal organs

U (oo) proceeds exactly from the middle of the range of sounds ; middle of the vocal regions near the palate

M is labial and nasal sound as the end or extremity of the vocal organs, or regions. Thus A represents the beginning of the range of sound ; U represents the middle, and M represents the end. It covers the whole field OM, OM, the most natural name. It represents all language and consequently represents all world. Here comes a question. There are many other sounds which are located in the throat like A. Similarly U and M have many kindred sounds, why should not any other guttural chosen arbitrarily and joined with any other sound akin to U and also to any other kindred labial of form, a word to represent all languages ?

Similarly, out of all the other sounds which proceed from the same region as U (oo), U is the only sound which may be called the lord, the chief, the monarch of them all. It is a vowel, a sound brought out by every child. A mute has it with him, it was not taught by others, it came of itself, and is consequently the best representative of its kind. M is the best representation of all the labials. There is

another peculiarity about it, it is nasal, it covers up all the field of the nose which is the seat of the breath. Thus we see that if there could be any perfect name it is OM. This is the representative of all languages. It is the representative of all thought. It is the representative of the whole world.

All the Vedanta and all the philosophy of the Hindus is simply an exposition of this syllable OM. OM covers the whole universe. There is not a law, not a force in the whole world, not an object in all the world, which is not comprised by the syllable OM. One by one you will see that all the planes of being, all the worlds, all phases of existence are covered by this syllable AUM, OM.

Sounds are of two kinds, articulate and inarticulate. We call them Dhyanatmik and Varnatmik. These Sanskrit names are full of meaning. Varnatmik means literally "sound capable of being put in black and white." Dhyanatmik means sounds which cannot be put in writing. All ordinary language is Varnatmik. Language of feeling is Dhyanatmik, it cannot be expressed by characters or written in words.

A man laughs. Could you express that in any written language? Could you represent that on paper? A man weeps, that you cannot put on paper, these are Dhyanatmik. We see that the articulate sounds, or artificial language Dhyanatmik, have a purpose which cannot be served by Varnatmik. Suppose some of you go to a foreign country, or suppose

a foreigner comes to your country, he cannot speak or understand your language. He requires something, perhaps he wants to purchase something. You do not understand him. Perhaps the man is hungry, requires something to eat, not understanding his language you do not attend to his needs. The man begins to cry, to weep, you then understand, then you see, this language of feeling is understood everywhere, but the Varnatmik or artificial language is understood by those only who have learned it. The natural language is understood everywhere.

You begin to laugh, all understand that something funny or pleasing has occurred to you or is within you. Here is a man who plays on a musical instrument, say the violin; you know the harmony. The language of music is Dhyanatmik and understood by everybody.

In the *Merchant of Venice* we read

" Therefore the poet
Did feign that Orpheus drew trees, stones and floods
Since naught so stockish, hard and full of rage
But music for the time doth change his nature "

The language of music is not of the same kind as the language of our thought. It has a particular use, there is a charm about it. Science may or may not be able to prove how and why music produces such a charming influence upon you, but it remains a fact. If Science cannot prove it then Science is to blame for that. Similarly, OM, OM, has a charm about it, an efficiency, a virtue in it which directly

THE KINGDOM OF HEAVEN

brings the mind of one who chants it under control, which directly brings all feeling, all thought in a state of harmony, brings peace and rest to the soul, puts the mind in a state where it is one with God. Science may not be able to explain this, but this is a fact which can be verified by experiment. Woe unto Science if it goes against the truth connected with the efficacy of the sacred syllable OM.

MARRIED LIFE

JUST AS THE SPECTACLES ARE

THROUGH the spectacles we see everything. but the spectacles are no burden to the eyes, the spectacles are no hindrance to the eyes. Instead of obstructing the vision, they aid it. Instead of being a screen between our eyes and other objects, they are the elucidator of these objects. So should the relation be between husband and wife. Instead of the one being a hindrance shut up as it were by the other, each is to see the whole universe through the other. This can only be done if the union be spiritual and on the Vedantic understanding, and on no other conditions, where both of them see the soul and spirit and Atman, rising above personality, the personal regards and surroundings, manners and customs, passions and habits

As the breath is so close to us but we never feel it, so should the married life be in perfect understanding. No burden! one is not to hang heavy upon the heart of the other. Both free! With either party the thought of the second party is not to be a kind of drawback. At present in the case of married people, the thought of the wife is a hindrance to the spiritual progress of the man. The thought of the husband is a great obstacle and burden upon the woman.

In India men and women throw antimony in their eyes. That is used to strengthen the vision; it remains in the eyes but it does not obstruct the vision.

The very moment it makes itself felt, there is something wrong with it. Just so when you feel the stomach there is something wrong with it. That is the law.

There was a question put to Rama by the former wife of Rama, "Do you remember me?" Rama said, "No, Rama never remembers." Remembrance comes in the case of a person who is different from you. Do you remember your eyes, your nose, your hands? Never. They are one with you. When one party becomes one with the other, being one and the same and identical, he cannot remember. These things must be made clear.

When we receive a letter from a friend, we like the letter, we make much of the letter. We love the letter because of the friend. So should the husband and wife be a kind of letter from God. The body of the husband should be a kind of letter or picture from God. So she may love his body and respect his body, but after all this body should simply be a letter, a picture, a something which is not the thing in itself. Thus she sees God through him. A symbol of Divinity, a picture of God let the husband become. If at night the bodies meet, then in the day time the woman is to make spiritual union. If simultaneously with the bodily union at night, the spiritual union is not felt, then in the day time she is to fill up the gap. With every embrace is to be associated the thought that she is accepting Divinity. Oh Light, come to me. I embrace Light. You might call it Happiness; you might call it perfect purity or union with the whole Universe. Oh Divinity, Wisdom, come to me, I

accept you. Thus everything should be made a symbol of Divinity. If it was not felt at night, it can be supplied in the day time. You may simply feel that oneness and marriage. To embrace Divinity, Divinity, Divinity. To feel the whole universe as one's body. To be the all, the all, the all. This idea is to be constantly kept in mind. Whereas on the one hand Vedanta requests you to dispense with all thought of bodily union, and never to let the one body be a burden upon the other, on the other hand it requests you to be continually at one with the real Spirit. All the time you meditate on this thought that Divinity, power, harmony, perfect divine love, universal harmony are in me. I am that, that am I. He is me and I am he. Then you have to see the real Self whom you married, your own Self in the plants, in the trees, in the river, in everything that am I.

THE SNARES OF 99

THEY say, don't fall into the snares of 99 What does that mean ?

A man with his wife used to live very happily in their small hut. Very happy they were

He used to work all day long and get a pittance to make the two ends meet. He had no other worldly ambition, no other desire, no feeling of envy or hatred, a good honest worker he was. He had a neighbour who was a very wealthy man. This wealthy man was always immersed in anxiety, never happy. A Vedantin monk once visited the houses of the rich man and his poor neighbour, and told the rich man that the cause of his worry and anxiety was his possessions. His possessions possessed him and kept him down; his mind was wandering from this object to that object. The monk pointing to the poor neighbour said, "Look at him, he owns nothing, but on his face you find the bloom of happiness, and you find his muscles so strong and his arms so well built. He goes about in such a happy, cheerful, jolly mood, humming tunes of joy". This happiness the rich man could never enjoy. He had his property fashioned and moulded in the way other people like it. Then the rich man wanted to test the truth of the monk's remarks. According to the advice of the monk, the rich man wealthily threw into the house of the poor man \$ next day

they saw that no fire was lit in the house of the poor man. In the house of the poor man there used to be a good fire and they used to cook certain things purchased with the money earned by dint of the poor man's labour. That night they found no fire in the house, they did not cook anything. they starved that night. The next morning the monk taking the rich man with him went to the poor man and enquired as to the cause of his not lighting fire in his house. The poor man could make no excuse in the presence of the monk, he had to tell the truth. He said that before that he used to earn a few cents and with those few cents they used to purchase some flour and vegetables, and cook and eat them. but on that day when they lit no fire they received a little box containing \$ 99. When they saw the \$ 99. the idea came into their minds that there was only one dollar wanting to make it full \$ 100. Now in order to make up that \$ 1, they found that they might forego food on alternate days, and thus they might scrape up some cents and in a week or so would save up \$ 1 and thus they would have \$ 100. Hence they were to starve. This is the secret of the niggardliness of the rich people. The more they get. the poorer they become. When they get \$ 99, they want more. if they have \$ 99 000 they want \$ 100.000.

HE HAS AN AXE TO GRIND

Benjamin Franklin in his Autobiography relates an experience of his boyhood. When he was a boy he was going to school in Philadelphia and one day on his way to school he happened to see a blacksmith at work. In those days the machinery was not in such a high state of development as it is to-day. The blacksmith was working in his shop. Just like a curious boy Benjamin stopped at the shop and was looking at the man at work. Children lose themselves to any thought that comes up before them. He had a satchel in his hand and he was just going to school, but he forgot all about his school to enjoy the sight of the working blacksmith. The blacksmith noticed the interest of the boy. He was sharpening his tools and knives. The assistant of the blacksmith having gone on an errand was absent. On seeing the little boy taking so much interest in the work he asked him to come up to him. Benjamin moved up and the blacksmith said, 'What a nice boy, what a fine boy, how intelligent you are.' Benjamin was puffed up and felt flattered, and when he noticed the beaming smiles on the face of Benjamin, he asked him if he would take the trouble to help him in turning the grindstone. Benjamin immediately began to do that work. Children are naturally very active and they want to do something which will keep their muscles employed. You can send them to the other

end of the world if you can tickle their humour. While Benjamin was working at the grindstone, the blacksmith went on humouring and flattering him. The boy went on doing the work. In the meantime he whetted a number of knives and axes. By that time the little boy felt fatigued and he remembered his school time and recitation hours, and he wanted to leave the shop. But there was that man upon him with his flattery and humouring spirit saying, "Oh good boy, I know you are never punished in school, you are so fine, so smart. What the other boys take three hours to accomplish, you can do in one hour. The school master never gets angry with you, you are so good." One by one the swords were wetted and when one was half done Benjamin wanted to leave, but he could not. The recitation hours commenced at 10 and he was released at 12. He went to school and was flogged for being late. He was tired and his arms were sore. For a week he had to suffer the consequences. He could not prepare his lessons. Ever afterwards when any one flattered him, the thought came to his mind, "He has an axe to grind." After this event never was Benjamin Franklin entrapped in the snares of flattery.

LIFE IS NOT FOR WASTE

A monk had some copper cents and was about to give them away to some boys. Many poor people came to him to get them, but he would not give them. Finally, there came before the monk a king seated on an elephant. The monk threw the copper pieces into the howdah on the top of the elephant, where the king was seated. The king was astonished at this unexpected act of the monk. The monk said the money was for him, the poorest man. The king enquired how he could be the poorest man. The monk said he was the poorest man, because of his possessions and of his continual hunger and thirst for more kingdoms. Hence he was the poorest man.

A man was collecting heaps of money in a box. A monk passed by. On being invited to the house of this rich man who was hoarding this money in large boxes and steel chests, the monk asked the reason of this act. The wealthy man said, "Sir, what do you care, you are fed by the public, and even if they do not feed you, you do not care a straw for your body, but for us it is necessary to lay by some money so that it may be of use to us at the right time." The monk was silent. The next day the wealthy man had to go and see the monk in the rotten cottage where he lived. When the wealthy man came to the cottage of the monk, he found that the monk had with great

labour dug a big pit and in that pit he was throwing beautiful, round stones, heaping stones upon stones in that pit, and had been labouring all day long in that manner. When the rich man came up, he said, "Swami, Swami, what are you doing here?" The monk said, "I am collecting these beautiful pieces of stone, don't you see how round they are?" The wealthy man smiled and said, "Why are you collecting them, here is a whole mountain full of these stones, what is the use of collecting them?" The monk said, "I preserve them for time of need, I may require them sometime and it may be that all these mountains will be washed off the surface of the earth so I will collect them and store them away." The wealthy man answered, "How is that possible? How can the stones be washed away from the earth?" Then the monk jumped upon the wealthy man and said, "You taught me this lesson. O fool there never will come a time when your food will not be laid before you by God, what is the use of just wasting your energy and lavishing your precious time in this laying by of gold and silver. Learn a lesson from me. Life is not for this waste, for this spendthrift purpose, it is not to be wasted in such petty sordid cares and anxieties."

GOD IS EVERYWHERE

ONCE upon a time a Kazi or governor happened to come to a certain emperor, under the Mahomedan rule. The emperor, who honoured the Kazi so much because of his religious pretensions, wanted to examine his capabilities. He was no scholar himself, but the following questions which he was going to put to the Kazi were suggested to him by somebody else who wanted to get the governorship. This Kazi came before the emperor and he was asked 'In which direction does God keep his face, where does God sit, what does He eat, what does He do ?' The king told him if he could answer the questions to the king's satisfaction, he could be promoted. The Kazi thought that the questions coming from the king must be very difficult. He knew how to humour and flatter the king by praising him, and then asked him for an interval of eight days to answer these questions.

For eight days the Kazi went on thinking and thinking, but could come to no conclusion. How could he answer to the king's satisfaction! Finally the eighth day came, but the answers to the questions did not come to the Kazi. He then pretended to be sick in order to gain time. The Kazi's servant approached him and wanted to know what was the matter. He said, "Off with you, don't bother me, I am about to die." The servant said, "Please let me know what is the matter, I will die rather than you

should be subjected to any pain." The difficulty was then explained to him. This servant occupied a 'very lowly position, one that was not considered at all respectable, that of slacking lime or mortar. But in reality he was pupil of the Kazi and a learned man. He knew the answers to the questions and he said he would go and answer them, and the Kazi should write on a piece of paper ordering him to go, and if his answers were not to the satisfaction of the king he would die and not his master. The Kazi hesitated to do this, but just at this moment a messenger of the king approached him, and he trembled and trembled. So he told the servant to go. He put on his best clothes which consisted of mere rags. He was a Vedantic Brother. In India the kings always go to the Swamis and learn a great deal of wisdom and knowledge. This Pandit fearlessly approached the king and said, "Sir what do you want. What do you wish to ask?" The king said, "Could you answer the questions given to your master?" The Pandit said, "I will answer them, but you know he who answers them is a teacher, and he who asks them is the pupil. We expect you to be a true Mahomedan and conform to the laws of the sacred scriptures. According to the law, I must have the seat of honour and you must sit lower down than myself." So the king gave him some beautiful clothes to put on and he sat on the king's throne and the king sat down on the steps. But the king said, "There is one thing more, if your answers are not satisfactory to me, I will kill you." The Pandit said, "Of course that was understood."

Now the first question which was put was "Where does God sit?" If he answered it literally, the king would not have understood it, so he said "Bring a cow" A cow was brought. He said "Does the cow have any milk?" The king said. Yes, of course." "Where does the milk sit?" "In the udder," answered the king. "That is wrong," said the Pandit, the milk pervades the whole cow. Let the cow go" Then some milk was brought. "Where is the butter? Is the butter present in the milk?" They said, "it is" "But where is it," said the Pandit, "let me know" They could not tell. Then he said, 'if you cannot tell where the butter sits, still you have to believe it is there, in fact the butter is everywhere.' Similarly, God is everywhere throughout the whole universe, just as the butter is everywhere present in the milk, the milk is everywhere present in the cow In order to get the milk, you have to milk the cow, so in order to get God you have to milk your own heart." The man said, "Are you answered, O king," and the king said, "Yes, that is right." Now all those people who said God was living in the seventh or eighth heaven, those people fell in the estimation of the king They were nothing to him, their position was not correct

Then came the next question, "In which direction does God look—to the East, West, North, or South?" This was also very queer, but these people looked upon God as a personality He said, "All right, bring a light." A candle was brought and lit. He showed them that the candle did not face the

North, South, East, or West, but was everywhere equal. The king was satisfied. Similarly, God is the candle in your heart which faces in all directions.

Now came the question, "What does God do"? He said, "All right," and told the king to go and bring the Kazi. When his master came, he was astonished to find the servant seated on the king's throne. Then he told the Kazi to sit at the place that the Pandit was to occupy, and the king to sit in the Kazi's place, and he himself on the king's throne. "This", he said, "is the way, God does constantly keep things moving. Changing the Pandit into king, the king into Kazi, and the Kazi into Pandit." This is what is being continually done in the world, one family rising into ascendancy, then becoming unknown and another taking its place. For a time one man is highly honoured, then another takes his place, and so on, day after day and year after year. And so on in this world change is going on all the time. From that day the Pandit was made a Kazi.

GOD IS GRATEFUL AND PAYS HIS DEBTS WITH INTEREST.

IN a certain country there was a very noble scholarly and majestic prince who had just inherited a throne. Years and years passed on, yet he did not marry. The people were very anxious that he should marry, as they wished an heir to the throne. They persistently urged him to choose a wife, and he finally consented to do so providing they would allow him to make his own selection. You know in that country no freedom was allowed any one, even in the matter of love and marriage. They were bound by custom. He wanted to marry according to his own wishes. His subjects, thinking if they did not consent to his will he would remain a bachelor all his days, thought it advisable to let him make his choice. He ordered his courtiers and officers to make preparations for a great wedding festival. Everything was prepared in a most royal and magnificent style. With great éclat on the appointed day the army was ready. Everyone was arrayed in his most gorgeous clothes and drove in the best carriages and victorias. The king rode in the middle, one half of the army on one side and the other half on the other. They went on according to the king's orders, not following any particular road. They went through very deep, dense forests. They said among themselves, "What is the king going to do, is

he going to marry a lake, or stock and stones?" They were astonished. They went on and finally came to a place in the forests where there was a small hut, and near that hut was a beautiful clear crystal lake. On the banks of the lake they found beautiful, magnificent, natural orchards, and from the branches of one of the trees there hung a hammock or trapeze, on which an old man was lying. They said, "is he going to marry that old man?" One half of the army passed on and when the king's elephant reached that place, the king ordered halt. Immediately there appeared on the scene a beautiful, fair, lovely maiden who was gently swinging the hammock on which her father was lying.

The king before he came to the throne had been to that forest many times. He had watched the girl and always found her most dutiful; she cared for her father most faithfully, brought water and bathed him, and fed him. She did all sorts of rubbing and scrubbing work. But while doing this work she was always happy, bright, merry and cheerful as a carolling robbin. This happy disposition of the girl impressed itself on the king and he vowed to marry her if he ever married. The girl gazed in amazement at all this grand array, little thinking that the man who rode on horseback before their door many times before was this king. She asked her father what this magnificent spectacle meant, her father told her that that was a bridegroom going to a distant country for a princess to be his wife. Now the king alighted from his elephant, went up to the old man and fell

at the feet of the old man as is the oriental custom. The old man said to him "My son, what do you want?" The face of the king brightened. He said "I want you to make me your son-in-law. The old man's heart leaped with joy. His ecstasy knew no bounds, he said "you are mistaken, king, you are mistaken, how could you wish to marry the daughter of a poor mendicant? We are poor, very poor." The king said he loved no one as much as this lovely girl. The father said if such was the case then she was his. This parent was a Vedantic monk and he had imparted his knowledge to his daughter. He now told the king that he had no dowry to give his child, the only thing he could give was his blessing. The king then presented his bride with all sorts of beautiful clothes which he requested her to put on. She accordingly did so. But the girl did not go to the king empty handed. She had a dowry. What was it? Into one of the caskets the king gave her in which was to be kept jewels she put in her dress of rags which she wore while living with her father. Now the old man was left alone, one servant was left at his disposal. He wanted nothing else from the king.

The king took his bride back to the palace. At first his courtiers did not like her as she was lowly born. These noblemen and aristocrats wished the king to marry their daughters or nieces, and here they were all superseded by this lowly girl. They were very jealous of her. How could they pay homage to this low born girl. But the new queen by her sweet temper, gentle ways, and lovely manners

charmed them all. By and by they all began to love her very dearly. She was always calm and tranquil, never disturbed or ruffled about anything, no matter what the circumstances might be. After a year or so a daughter was born to the queen. A beautiful baby girl. How happy were the king and queen. When the child was three or four years old, the king came to the queen and told her that there was going to be a revolt in the kingdom, a mutiny which was most undesirable. The queen inquired the reason of such a condition of affairs. Her husband replied that the officers and ministers were jealous when he married her, and now they cannot bear the idea of this girl inheriting the throne, being low born on her mother's side. They wanted blue blood, and wanted their king to adopt the child of one of the prime-ministers. But the king said if they did so when the girl grew up in all probability there would be an antipathy between them, so in order to obviate that result he had been meditating and meditating and finally arrived at the conclusion that the best thing to be done was to have the girl killed. Then Griselda, which was the name of the queen, made this most characteristic answer to the king. This answer typifies her conduct and duty towards the king. She said, "You know from the day I came I had no desire of my own to enjoy this throne with you. I have made my will and desire entirely yours. My individuality and personality is merged into yours and it is kept up only so far as it may be of service to you and not to obstruct your purpose. If it is your

will that the daughter be taken away, let her be taken away. I have never called the daughter mine in my heart of hearts." The daughter was taken away at the dead of night and after a few hours the king returned and said the child had been given away to the butchers to be slaughtered. The queen was collected, calm, quiet, and cheerful as if nothing had happened. This is Vedanta. Never be disturbed by any outward circumstances.

The king now said that everyone would be pleased. After a year or so there was a little boy born. This child was loved by everyone. The boy grew up to the age of five or six years, then again there was an uproar. The king said that as circumstances are at present it is advisable to kill this child also. If the child remains there will be a great civil war, so to preserve the national peace the child ought to be killed. The queen was again smiling and cheerful and said my real self is the whole nation, I have nothing personal, I am like the sun I give away. Like the sun we do not receive, we should give away. When we have no clings and are not attached to anything, what can happen that will mar our happiness? The sun goes on giving away all the time, but still constantly shining. That boy was also taken away.

After a few years the third child was born, and when about three or four years of age, was taken away in the same way.

Now, how did the queen keep up her spirits? Since the day she came to the palace she would

retire into a solitary chamber wherein she had preserved her old rags. That was her solitary chamber, and there stripping herself of all her beautiful clothes she used to put on those old rags, and in this simple dress she would realize That I am. And in the mendicant's dress would feel and realize her divinity. Shakespeare says, "Heavy lies the head that wears a crown." She knew in her heart of hearts that she was that woman carolling and singing on the banks of the lake. Here she was confined in the palace of the king and bereaved of her freedom and liberty, but she did not make herself miserable, she did not allow herself to get entangled in affairs. She was not attached to this or that; her real Self was continually held aloof from the surrounding circumstances. She was continually merged in Divinity. In this way she purified herself by casting aside all attachments and clingings, no responsibilities she had, she was bound to nobody, no duties. Thus it is, whenever you are in dumps or in blues, strip yourself of all attachments connections, desires, wants, and needs. Free you are. In this way the queen always kept herself up during her stay in the king's palace.

One night the king approached her and said, it would not do for them to go on killing their sons and daughters all the time, and he did not like the idea of adopting a child, so after thinking the matter over he had come to the conclusion that it was best for him to marry again, and thus peace would be restored. The queen consented willingly because she never derived her happiness from the king, her happiness

came from her own self, and not from others. She got all the pleasure from the God within. Not from husband, father, and children. The king was amazed at her happiness and asked her what she would like to do. She told him his will was her will. He told her if she remained the harmony might be broken, and it was best for her to go away. Immediately were the beautiful clothes taken off and the old rags, the mendicant's dress put on again, and she left the palace. She was cheerful and happy and went to her father, who was also as happy as ever. The servant of the king, who was left with the old man, was immediately sent to the king.

One day the king passed the hut with the intention of sympathizing with her, but when he saw her cheerful, smiling countenance, saw there was no occasion to do so. He then asked her if she would come and receive the new bride. She willingly consented. She planned and arranged everything in such a lovely way, that the Magistrates and their wives were astonished at the beauty of the arrangements. According to the arrangements made, the bride had to come to the king with a great army and a magnificent dowry of gold and jewels. She came with great pomp and glory and was received most royally by Griselda and the other ladies of the king's court at his request. When Griselda saw the new bride she loved, kissed, and embraced her as if she had been her mother. The ladies with Griselda were astonished at the beauty of the new bride, but were more astonished at the moral beauty of the old

queen The new bride brought with her two little brothers According to the custom of that country the noble ladies and aristocratic chiefs had to enter the palace and enjoy a great feast Griselda presided over the ceremonies When the people saw the calm, peaceful, placid manners of their former queen, their hearts relented and tears came into their eyes. She was to leave and retire to the hut of her father after the ceremonies. But as they went on eating, all of their feelings of sorrow for the queen soon vanished and they forgot all about her. But when she was bidding them good-bye and telling the king if he ever needed her again not to hesitate to call on her, the hearts of the gentle ladies relented and they burst into tears. They repented of their hard heartedness They said, "You are not the daughter of a mendicant, you are the daughter of God." Then they told how this queen had permitted her children to be murdered in order to preserve the peace of the country, and the new queen also began to weep She said, "Your daughter and your sons were murdered and I have come here wading through a stream of blood. Then they began to rebuke the king. All were present the new bride and the queen was about to depart. The king then rose up and said, "O officers, magistrates, and noble ladies, you are all weeping and crying with the exception of Griselda alone. I am also weeping with feelings of mingled pleasure and pain I do not blame you, O people, ye are my children ; my eyes are filled with tears, but they are not tears of sorrow, but tears of

joy and gladness. Let your tears be also tears of joy. Then turning to Griselda he said, "Be of good cheer and happy, happy you are the one person in the whole kingdom." Now it seems that the new bride was the daughter of the king of the adjoining country but she was his daughter by adoption only, and also her little brothers. These children as orphans fell in the way of that king, and he on account of their beauty loved them and reared them as his own. These three children were the children of the king and Griselda, as the butchers to whom they were given to be killed did not have the heart to do the deed and took them to this country. Now all these things were explained to the people. And when the king of this adjoining country saw these beautiful children in the hands of those dark coloured butchers, he thought they must be children of some king and he reared them as his own. Of course the king could not marry his own daughter, so to the happiness of all, Griselda remained the queen and her children inherited the throne. So you see God is always very grateful, he pays his debts with interest.

Let such be the royal resignation of things in love by every married woman. In India such are called Pativrata and Patnivrata which means *that* woman is to live in her husband and her husband is to live in his wife. The woman is to see God in her husband. She is to give away her body and mind to her husband, and her husband is to give himself to God in her. There is nothing personal, nothing selfish. A marriage ceremony in India always takes place by

the river side in the open air. A lovely breeze blowing and the sun over head. Here you see the idea is that the woman is to take up the hand of the man and the man taking up her hand is giving both to God. Just as Griselda had no attachment, women have to give themselves up to God; Atman.

Let men do the same. Married life cannot but be happy if the husband were to be lost in his wife and the wife were to be lost in the husband. It is the identity of personal life that makes Love and Life really enjoyable.

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